The Missionary Herald

VOLUME CVI MAY 1910 NUMBER 5

CONSIDERABLE prominence is given in this number to the youngest of our American Board Missions, which is also the only one whose entire territory is under the United States flag. When the partition was made of the Philippine Islands among several American Protestant churches for concertedly locating their missions in those new colonial possessions, the Congregationalists got for their portion Mindanao, the largest single island of the entire archipelago.

Our Mission in the Philippine Islands

There are certain decided advantages to this kind of a mission field: it has definiteness; it has unity; it admits of far-reaching plans with ample room for their development and extension. There is abundance of material in Mindanao for an important and inviting mission field. With an area only a little less than the state of New York, it has a population variously estimated at half a million or more. Its natural resources while still but little developed, and in part as yet unexplored, are known to be rich and diversified. When this island can be brought under fairly civilized conditions, it will be one of the garden spots of the world, sustaining a large population in prosperity and to good advantage. To act as advance guard and be the leading and formative force in bringing this desired result to pass are the opportunity and task of our American Board Mission in Mindanao.

BUT the advantages of our American Board Mission in Mindanao are not the whole of it. It has its difficulties as well. It is not by any means a simple missionary problem which the island presents, but rather one of considerable complexity. It is really three missionary problems in one, since the population of this island falls roughly into three general groups. Through the coastwise region to the northward are people whose manners and traits have been shaped for several generations under Spanish colonial methods and the influence of the Roman Catholic Church. Over toward the southern coast are people known as Moros, upon whom Mohammedanism has put its impress in a somewhat singular type. In the interior and upon the uplands are primitive pagan tribes of people upon whom these foreign religions have had little effect except to arouse prejudice and antagonism. To Christianize these different classes of people will require quite different methods. At the outset it is largely the first class that must be dealt with. Little approach can yet be made to the Moros. The work at Davao was begun especially for the pagan tribes, numbering probably 100,000. They are in the grosser darkness, the greater need. Such conditions, while making the problem more difficult, at the same time give room for far-reaching plans by which the people with whom the work is beginning will be trained to carry the missionary service to further stages. The very difficulties of the field are a witness to its importance.

Difficulties of the Field

UP to the meeting of the American Board in Minneapolis last fall, the beginnings of missionary work by the American Board on Mindanao were still tentative. Whether to persist in it or to withdraw from it was a question still under debate. The bridges behind were still standing,

Fresh Commitment to the Field

available for retreat if that be judged necessary or wise. But in connection with that Minneapolis meeting decisions were made which put withdrawal from the field quite out of the question. The note of advance was sounded clear and unmistakable; the bridges behind were practically taken away. Henceforth not only was Mindanao as a mission field committed to the American Board, but the American Board is committed to Mindanao as one of its permanent missions. In this commitment it appeals to the whole denomination to join. The missionaries already there are to remain, and are to be re-enforced by others so soon as arrangement and provision for them can duly be made.

The article in this number setting forth the situation and outlook of this undertaking is at first-hand from the pen of one who has himself been a part of that about which he writes. We bespeak most earnest consideration for the representations which he makes. This is a work which has special promise by reason of the forces it will readily call to its assistance, if only it be promptly manned and vigorously prosecuted. The entire American public school system in the Philippine Islands will serve it for a helping hand, and there is a good number of people in this country not especially partial to foreign missions who are watching this enterprise with interest and are ready to respond to whatever of advance or achievement it will make by liberal cooperation. They are waiting only to be satisfied that the mission is to be carried to success to put forth their hands for helping it on. It is a rare opportunity which as Congregationalists we have for transforming this great island of the Pacific into one of the Christian islands of the world.

Missionary Congress at Chicago

THE six months of strenuous campaigning by the Laymen's Missionary Movement throughout the length and breadth of the nation is to culminate in the first week of May in a national congress at Chicago. A provisional announcement has been made of its program for sessions continuing from Tuesday, May 3, to Friday, May 6. Its extensive list of speakers includes the names of well-known missionary leaders who have done effective service in carrying on the campaign. The subjects to be dealt with cover a wide range, but all well within the scope and sweep of the great movement which has gained such momentum among our Christian laymen. A prominent feature of the program is its provision for sectional conferences during the afternoon session on Wednesday. Eight different groups are provided for in the schedule of this meeting; physicians and surgeons, ministers, church officers, Sunday school workers and Bible class teachers and officers, business men, lawyers, brotherhoods, and editors. The evening session of that same day will be given to survey of the mission fields in three different groups. In the sessions of Thursday consideration will be especially taken of "How to Conserve and Extend the Influences of the National Missionary Campaign." In the final session a national missionary policy is to be adopted, after which the Hallelujah Chorus will be sung by the Apollo Club of Chicago. The entire congress is designed and inevitably destined to be the climax and crown of what has doubtless been the most stirring and sustained series of missionary meetings which the world has so far seen.

Bible Society Endowment

THE American Bible Society makes grateful announcement that the endowment fund of $1,000,000 for its work, of which Mrs. Russell Sage offered one-half if the other half could be provided by subscription, is now completed. This is an occasion for both gratitude and congratulation upon the part of all friends of missions, as our missionary boards both at home and abroad rely so largely upon the Bible Society to supply them with copies of the Bible in whatever language they may be needed. A part of this announcement

is notification that the society will be able to increase its appropriation for both home and foreign work for the year just beginning. This endowment fund represents the gifts from thousands of people in larger and smaller sums from every part of the United States and the principal mission fields of the world.

Secondhand Schoolbooks

A REQUEST comes from Miss Johanna L. Graf, one of our missionary teachers in Mardin, Eastern Turkey, for school helps such as it may be readily in the power of some of our school-teachers to provide. Old files of *Primary Education* or *Primary Plans* are specified as being particularly desirable for assisting instruction in the village schools of that station. Any person who may be in position to answer this request will perhaps do best to forward the papers through our shipping agent, Mr. J. G. Hosmer, 14 Beacon Street, Boston.

A Christian Leader among the Zulus

THE Zulu Mission and churches in Natal are greatly afflicted by the recent death of Rev. Umvakwendhlu Sivetye, pastor at Umtwalume and a leading man in the colony. He was a boy in a heathen kraal less than fifty years ago, sharing the superstitions of his people; but under the influence of Mr. and Mrs. Bridgman, Sr., after a great struggle, he renounced the prospect of a chieftainship to which he would be heir and studied in the Amanzimtoti Seminary, showing unusual abilities and a great grasp of Christian truth. He became pastor at Esidumbini, and a recognized leader in all matters that related to the welfare of his people. He was prominent among those who welcomed the Deputation from the American Board in 1903, and made a marked impression upon them by his dignity, clear judgment, and earnest piety. It was within the bounds of his parish at Esidumbini that the revolt of natives against the Natal government in 1906 took place, resulting so disastrously for the insurgents and the whole community. Mr. Sivetye acted the part of a true hero in withstanding the uprising and upholding the government. His calmness and decision did much to subdue the wild terror of the people.

REV. U. SIVETYE

After doing what he could to restore peaceful conditions at Esidumbini, he accepted a call to the large church of 620 communicants at Umtwalume, where he was greatly beloved, and lived long enough to exert a very wide influence. His sudden death has caused deep mourning throughout Natal.

From Ponape

SINCE the work on this large island of the Caroline group was turned over to the German Society of Liebenzell only brief reports have reached us as to the condition of the mission. It will be remembered by those familiar with the work ten years ago that the most prominent person among the natives was Henry Nanpei, a Christian chief, who suffered much from persecution by the Roman Catholics, but who held fast to his faith and kept a rigorous hold upon his native brethren. A recent letter from Nanpei, addressed to Miss Foss, our former missionary on Ponape, speaks with great joy of a spiritual movement among the young men of the island, many of whom have professed conversion and are engaged

in Christian work. A praying band was organized more than two years ago, and has been very efficient in securing these happy results. The girls, some of whom had left the mission, have returned, and appear well. The king of the Kiti tribe has been faithful as a Christian. There is food enough on the island, and Nanpei's report is altogether cheering. The principal points on the island are now connected by telephone. The Roman Catholics have twelve priests and four sisters at work and are seeking to win the people. It is a joy to hear that the labors of our heroic missionaries in planting and in caring for this island work through many years were not in vain. The seed sown is still bearing fruit.

An Urgent Building Scheme

A RECENT dispatch from Sivas, Western Turkey, announces that a desirable lot in a healthy location adjoining the city has been secured as a site for the new normal school building for boys. A number of reasons conspire to make the present year most timely for putting this enterprise through. Some of the most cogent of these reasons as stated by Miss Mary L. Graffam, of Sivas, who is in this country on furlough, are in the first place the very unhealthy location of the old school building inside of the city, and secondly the unusual opportunity now presented to put up the building at the lowest possible cost. As a result of the three years' famine there are many skilled workmen without employment who would welcome the opportunity to do this building on a low scale of wages. For this reason to build now would not only be the height of economy, but at the same time the carrying on of a much needed relief work. This opportunity to build cheaply will probably soon pass, as there are rumors of railway concessions to American contractors, who are soon likely to have plenty of work at much higher wages for these unemployed men. Then the erection of this building will prepare the way for a new girls' school, for which it is promised by the Woman's Board that provision will be made as soon as this more urgent need is met. The cost of this new normal building is to be $10,000, for which one-half is already in hand. If the other $5,000 can be forthcoming at once, it will enable our missionaries there to seize upon this unusually inviting opportunity while it is still open.

News of the Edinburgh Conference

AN outstanding feature of the March issue of the *Monthly News Sheet* is the setting apart of the last two pages as a sort of directory and bureau of information for answering the multitude of questions which arise with regard to detailed arrangements for the meetings. In this way it is hoped that a great saving will be made in the volume of correspondence, and a fuller understanding of particulars about the conference will be insured. This feature of the periodical is to be continued through the remaining issues. This latest number also includes a provisional program of the Synod Hall meetings.

In a note upon the American delegates it appears that the representation from this country will be full to overflowing. The American contingent includes fifty-four societies, with a delegation numbering 480. Not only are the delegates all under appointment, but there is a considerable waiting list of alternates to take the place of any principals who may fail to go. There is a large percentage of missionaries in this American delegation, and many laymen prominent in business, professional, and public life figure in the total.

Another Little Ship

IN order to do missionary work among the "Little Islands," some sort of seagoing craft is as much a necessity as roads and means of traveling are in the inland fields. Dr. Rife, of the Marshall Islands, has recently met this necessity by the purchase of a small cutter of some fifteen tons burden, which with a little work was made ready for sailing. It

is expected that the $1,200 which this little boat cost will be paid in large part, if not wholly, by the islanders themselves. In his first voyage Dr. Rife found the craft very satisfactory, and in spite of some difficulties in obtaining observations from its deck, he laid a sure course and came directly to his desired haven at Kusaie.

In the course of this voyage Dr. Rife encountered one of those annoying experiences to which missionaries are subject in that part of the world. For some time mail, especially papers, had been failing to reach him; only one reporting the discovery of the North Pole had found its way to him. Upon reaching Kusaie he discovered the reason; there were as many as 150 papers properly addressed to him, which for some unexplained reason were detained there. "This," he says, "is only one of the trials of a missionary."

False and Foolish Alarms

THE article by Hon. John J. Foster in the Easter number of the New York *Independent* on "The Japanese War Scare" is most welcome and refreshing. Few men are so well qualified to give an opinion upon this subject which carries so much weight as this able and distinguished diplomat. He characterizes the alarm as to a war between the United States and Japan, not only nonsensical, but wicked, and proceeds to give in very clear and detailed statement grounds upon which such a conclusion is based. In the first place he says there is but one possible occasion for conflict between these two nations, the immigration question, and declares that not to be important enough for either nation to go to war about. Then he makes it clear that the Japanese people have proved themselves to be not at all aggressive in their foreign relations. For over six hundred years they have not had a war with any foreign people except in recent years with China and with Russia, in neither of which were they the aggressors. Then he conclusively demonstrates that the entire interest of Japan, political, commercial, and financial, is bound up in the continuance of peace in its relation to the United States. Even its alliance with Great Britain, which is commonly alleged by inflammatory newspaper writers and orators upon after-dinner occasions as tending to a rupture between the United States and Japan, Mr. Foster holds for the best of reasons to be a pledge of peace between those two people. It is to be hoped that this article will have a very wide reading. It is needless to say that it reflects the unanimous opinion of our American missionaries in Japan.

A Book for the Times

THE appearance of a revised edition of Edward Payson Tenney's "Contrasts in Social Progress" prompts another word of appreciation of this notable book. Its subject is one of the themes of eager interest today, a comparison of the social life developed under the five great religions or philosophies that have had wide or long sway in the world. Its subject matter is the sifted product of years of careful research, reviewed by men of expert knowledge of the literature and history of these several civilizations, and then worked over again in the light of their suggestion. The result is a storehouse of accurate and significant information, compacted into a handy volume, entertaining to read, clear to understand, and helpful for the forming of intelligent judgments. The new edition is published at bare cost, with no profit to the author, who desires only that he may bring to that increasing public interested in the comparison of religions this test of them by their fruits. The book is sure to appeal to many of our readers. They will do well to consult the announcement of it in the advertising pages of this number, giving such detail as price and publisher's address.

THE CONGREGATION AT DAVAO

FOR THE CONQUEST OF MINDANAO

By Rev. ROBERT F. BLACK, of Davao, Philippine Islands

A DEFINITE field is before us. Our object is the evangelization of that field, conquest in the name of Christ. Success in modern war seems to depend on the plans of the general staff. The great generals of Japan reported that they moved their armies or occupied certain places "as prearranged." Our American Board general staff has drawn up a plan for the Philippine Mission. Mindanao is a large field, 40,000 square miles, and must have an adequate force. A mission at Minneapolis could hardly be expected to do much for Boston for two reasons; the cities are too far apart, and Boston does not look to Minneapolis for leadership. In time-distance Davao is farther from the cities of northern Mindanao than these American cities are from each other. The north coast was occupied by Spain nearly three hundred years before Davao. Hence they present different problems.

A new missionary is to be sent out at once to occupy Cagayan, the capital of Misamis Province, which has 150,000 souls. Here civil government is established. The governor is a Filipino. They elect representatives to the Philippine assembly. In one house we found a high-browed Filipino reading a Spanish translation of "The State," by Woodrow Wilson. Here live five American officials, an American merchant, and six American teachers. They have a common school, a high school, and manual training. Out of the cooking school, under the management of an American woman, grew the Girls' Social Club, where Filipino belles entertain and shine. The majority of the inhabitants allied themselves with the Independent Catholic Church, yet they have apparently little confidence in this movement. Some are drifting away. Here is opportunity for immediate evangelization and Christian leadership.

At Surigao a like condition exists. The capital of a province of 110,000 souls, Surigao has its Filipino governor, its American officials and teachers. As soon as the Board's finances will warrant, a man will be sent here to witness for Christ. The Aglipay (Independent) church was broken up by dissensions. A truly Macedonian call for baptism was sent from this province. Shall it be answered this year?

A BAGOBO

The object of our American "colonial experiment" in the Philippines is to find and train "men, high-minded men." Object lessons have been put before the Filipinos, American officials, aliens, working for the Filipinos, a government "for the people," impartial and efficient. Even the American soldier — not so good as we wish he were, but a higher type of a man than the peasant soldiery of Spain — has been a teacher of morals. And the noble sons and daughters of America in the public schools of the Philippines! What a conquering army, cultivating new ideas, holding up high ideals of conduct, stimulating and training *thinking power!* The older Filipinos are thinking. Young Filipinos are thinking, are studying, observing and thinking — a torrent of new thought and life.

"We lack character," said a Filipino gentleman high in authority to one of

the missionaries. They begin to realize that there are better things possible for them. In the new land laws, printed in Spanish and the native dialects, the American word "homestead" was used because there was no equivalent. A native orphan girl, placed by the government in a missionary's home, asked the wife why she and her husband did not fight. A home where love rules was unthinkable.

The most hopeful line of work is with the young Filipinos, the students. There are about five hundred thousand enrolled in the public schools. In these large towns of northern Mindanao a missionary can begin work at once, in English, with the students, while he is learning the native's language. Even Roman Catholic children have learned toleration. They have a natural curiosity in regard to the religion of America. They are generally very friendly toward Americans. Many boys from country villages come to the provincial capital to enter high school or the vacation normal school. Every mission has established hostels or homes for these boys, where they get board and pleasant quarters at actual cost. Morning or evening prayers are conducted, and a religious home atmosphere is cultivated. They often have Bible study classes in these dormitories It is one

of the best means for our work. In some places dormitories for girls are also established, with equal success. We need one for our girls in Davao, for some of them are persuaded to enter the convent school, where they are lost to the public school and also to our mission.

The great majority of Filipinos belong to the civilized tribes. Six millions of the seven and one-half millions have been brought under the influence of the Roman church and have a knowledge of Christian doctrines and more or less of culture. In Mindanao these *ilustrados* live along the coast, mostly on the north coast. The interior is peopled by many tribes of pagans, whose numbers and habits are almost a matter of guess, so little is really known about them. Some tribes are quite small, only three or four hundred; others number more than ten thousand. Some of the larger pagan tribes are the Subanos, Bukidnons, Mandayans, Bagobos, Bilans, and Tagacaolos. These generally live in the mountains and have little to do with the coast people, whom they cordially distrust. This really amounts to a prejudice against Christianity, for the coast people have been the only representatives of Christianity they have met. They are sturdy and fine-looking, often quite industrious. They do not worship idols, but head hunting and human sacrifices have been known among them. Some of them are warlike, but most of them

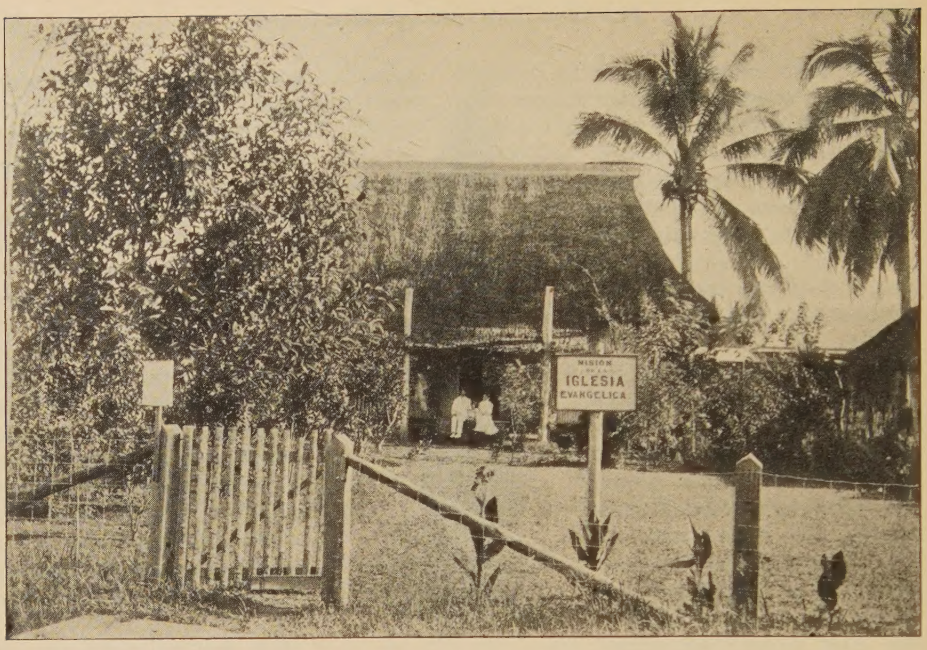
BAGOBO DANCING GIRL

A TAGACAOLO

are really friendly to Americans. The government is cultivating this friendship and doing what it can to break up the systems of exploitation practiced by the coast peoples. They will be given schools for their children as fast as the government can do it. Some of the children are now in schools, and the missionaries are able to reach others also by friendly visits. Some school dormitories are soon to be established, especially for these timid mountain children, and thus the tribes reached and evangelists trained for the next generation.

Our medical missionary is working for the healing of pagan and Christian alike. A Catholic priest in Davao was for some time one of his patients. There is no discrimination with him. He has visited some of the pagans in their homes, and by his kindness and loving sympathy and the healing power of his medicines he is doing much to make stronger the bonds of friendship. A very good opening has been found in several of these tribes. May we have faith to enter in!

These are our American Board's problems in Mindanao and the program for the conquest. The civilized peoples are alive and greatly interested in higher and better things, industrial, intellectual, and spiritual. How keenly they question the missionary! "God is all-powerful and can do what he likes without the saints?" "Yes." "But he doesn't care to help us?" "Surely he cares. He is our Father



THE MISSION HOUSE, NOW THE CHAPEL

in heaven. He loves us more than a man loves his own child." "Oh, true! a father loves." To us it is an old story, but to many here it is new. The pagan tribes won by friendship and their children brought into the light to return as light bearers to their people! Pray for the conquest.

GRATEFUL APPRECIATION

SINCE the furious outbreak of murder and spoliation in Central Turkey, now nearly a year ago, these columns of the *Missionary Herald* have been an open channel of appeal for relief to the desolate and destitute survivors. Again and again the cry of those who have been left homeless and bare of the commonest human necessaries has here been voiced to sympathetic and responsive American hearts. Here the missionaries who were forced to witness many of the atrocities have told the pathetic story. Here from time to time some account has been given of the measures for relief and what they were accomplishing. It seems fitting now that space should be given to what these suffering people themselves have to say as to the work of relief done for them. Heretofore it has been some one else speaking in their behalf; now they have somewhat to say upon their own account, and the word is one of deep and devout appreciation, an expression of fullest gratitude for the help that has been given them in the time of their desperate helplessness. It comes in the form of a letter to Rev. W. N. Chambers as president of the International Relief Commission, and signed by eight representatives of different bodies of people who have shared in the ministrations. It reads thus: —

To the Rev. W. N. Chambers, president of the International Relief Commission, Adana.

HONORED SIR:

For the sympathy and assistance rendered by benevolent friends, who

in the name of humanity extended a helping hand to the suffering people of this city and province after the calamities that befell the Christian communities consequent on the massacres of April last, we are deeply grateful. Not as the priest and Levite, but as the good Samaritan they hastened to the relief of the people subjected to this unspeakable suffering and desolation. The timely gifts, large and small, constituting a large sum, were administered by such able and honest bodies as the Adana and Constantinople International Relief Commissions and the Beirut American Red Cross Society, and most efficiently served the purpose for which they were contributed.

In return we have nothing more to offer than the expression of our deep sense of obligation and heartfelt gratitude to the friends, men and women, who so generously contributed, and to the members of the commission who, under the presidency of Major Doughty-Wylie, and later under your own presidency, administered the funds on the ground.

Therefore we, the spiritual heads of the various Christian communities, on behalf of our people, desire to express our deeply felt gratitude and thanks, and beg that you will be kind enough to communicate this expression to the benevolent contributors and to the administering commissions for the work they have performed in the name of humanity.

Ever praying that the great Rewarder of all good may bless and reward them for their good will, benevolent contributions, and sympathetic assistance.

We remain, etc.

(Signed)

SAHAG KHABIAN, Armenian Catholicos of Cilicia.

ARSEN YEMENIGIAN, priest and representative of the Armenian Aratchnort of Adana.

H. H. ASHGIAN, pastor of the Protestant Church, Adana.

BABA APRAHAM, priest and representative of the Metropolitan of the Greek Orthodox Church.

BOGHOS TERZIAN, bishop of the Armenian Catholic Church.

EL KAR MANSOOR, priest and representative of the Patriarch of the Old Syrian Church.

EL KHOURE PILIBOS SHAKKAL, priest and representative of Patriarch of the Greek Syrian Catholic Church.

EL KAR STEPAN MAKABO, priest and representative of the Patriarch of the Chaldean Catholic Church.

Next to the devoutly grateful spirit which this communication manifests, perhaps the most impressive thing about it is the hearty concurrence in it of so many different religious communities. However divided these bodies may be ecclesiastically, they are evidently quite at one in their gratitude for what people of other countries have done for them in their dire extremity. No less impressive was the oneness of spirit and effort among the widely differing sources from whom the relief ministries came. In another part of the report Mr. Chambers makes acknowledgment by name to a large number of people who participated in a single department of the relief work. These included representatives of the British government and of the American and other missions, German deaconesses, French Catholic sisters and Jesuit fathers, friends in the German factory, and officers, surgeons, and marines from the warships of Great Britain, France, Germany, Austria, and America. It was a fine manifestation of human brotherhood. In the face of such calamity and suffering, distinctions of nationality, creed, and class were forgotten on the part of thousands who could render assistance. And among the people to whom the relief was brought there was neither Armenian, Greek, Syrian, nor even Moslem; it was simply human destitution and distress to be alleviated. To borrow words from the description of a thrilling rescue: "It was a triumph of our humanity; a triumph articulate, answer to the question, 'Who is my neighbor?'"

PASTOR SANDERS STARTING ON A HOME MISSION CRUISE

Pastor Sanders, who appears in the picture standing beside his wife and her father, died last Christmas Day. Energetic, consecrated, and devoted to the needs of the islanders, he will be sorely missed from the work.

WORK IN THE CEYLON ISLANDS

By Rev. J. H. DICKSON, of the Ceylon Mission

THE ordinary map of Ceylon, even one of the higher type found in the best atlases, does not convey any very accurate or adequate idea of the geography of Palk Strait, which separates Ceylon from India with an expanse of forty-five miles of shallow water, whose maximum depth is sixty feet. As commonly represented in maps this passage would appear to be freely navigable to ocean-going vessels of any size, whereas the fact is that a low-lying chain of islets, coral in formation, juts out from the coast of India midway in the strait and extends in continuous line to Ceylon, with short, intervening stretches of water only one-half to one fathom in depth. At one point in this barrier reef, known in tradition as Adam's Bridge, a passage 150 feet wide has been blasted out, allowing the passage of vessels drawing not more than ten feet.

The governments of India and Ceylon are at the present time building a line of railway extending outward on this reef several miles on either side, so that the water gap between India and Ceylon will be reduced to twenty-one miles, which will be negotiated by car ferries modeled after those used on our great lakes. The complete scheme (spanning this twenty-one miles of water) contemplates an embankment similar to that which has been built to Key West, carrying a railroad that will make Ceylon geographically part of India. The only real .problem is the $10,000,000 which this larger scheme requires.

Some thirty miles north of this reef and in Palk Strait, extending in irregular grouping southwesterly from the most northern point of Ceylon, are eight small islands, the largest five miles by ten, and the smallest one mile by two. Though geographically

separate from the island of Ceylon, they are governmentally one with it and are always regarded and spoken of as integrally a part of it. They are all low-lying, in no case more than twelve or fifteen feet above sea level, covered with characteristic tropical vegetation, and distant off the coast of Ceylon from two to twenty-five miles.

Their 38,000 inhabitants are among the most ignorant and backward in Ceylon, largely because their situation is so out of the way and difficult of access; and yet, in point of customs receipts and actual volume of business, there is located on one of these islands the second port of the country, chiefly due to its harbor, which is safe for shipping in any kind of weather. These islands are rocky, with a soil so poor that the inhabitants are proverbially destitute of everything but the barest necessaries of life, and besides the drinking water is brackish and unwholesome. In short, the conditions are generally regarded as so untoward by most of our mission workers that to be asked to go to "the islands" is to them equivalent to being marooned for a season in a most undesirable locality.

In one of these islands, Karadive, nearest to the coast and connected with the mainland of Ceylon by a stone causeway, work has been carried on by our mission for upwards of seventy-five years. Here we have a strong church, eight primary day schools, and an English school. This has placed our work there on so substantial a basis that this island is no longer classed in the same category of ignorance and backwardness with the other seven, and Christian work here is now under the leadership and the direction of the Ceylonese church.

TYPICAL ISLAND SCHOOL

In the other islands work has been carried on for about sixty years, somewhat irregularly and seldom with the vigor necessary to assure success, because of the perennial shortage of funds; so pressing indeed has been this difficulty in the last decade that the mission has been obliged to withdraw entirely from direct evangelistic work and limit itself to a little educational work, the cost of which is met by the Ceylon government.

It is fortunate indeed in this emergency that there exists a home missionary society, organized about sixty-five years ago, which has entered on aggres-

sive work, so far as its limited resources permit, in three of the islands. This society, the Native Evangelical Society, is composed entirely of members of the Ceylonese churches of our mission, and no foreign missionary has any connection with the working of the society, directly or indirectly. It is pleasant to record that this society has grown steadily, not only in power and strength, but in the affection of the members of our churches. Its annual meeting, held in May, is probably the most popular gathering of the year, and its all-day services command marked attention and interest. It rarely has a debt to face in the report at its annual meeting; usually a substantial balance is recorded. Not only so, but there has been a growing tendency toward the creation of special funds, the income of which shall be used for designated objects. Every dollar of the funds comes from Ceylonese sources, and the collection and management are likewise in their hands.

This, then, is the organization on which at present devolves all the evangelistic work being done in the islands. Three Ceylonese workers, one ordained and two lay evangelists, are being maintained, and in addition the society is educating in our boarding schools on the mainland twenty-four promising boys and girls. They have also recently completed a fine coral stone residence for their workers on one of the islands and are raising funds to put up a stone church adjacent to this residence. The spirit of quiet, unwavering persistence which has animated this society for now nearly sixty-five years is one of the bright features of our work, prophetic of the growing ability and desire of the Ceylonese to enter more largely into its serious responsibilities. It should not be forgotten that the twenty organized churches of our Ceylon Mission, with their 2,000 members who are supporting this society, are, with the exception of the insignificant sum of $115 per year, receiving no aid from the American Board; they are meeting their own home expenses.

PASTOR'S HOUSE ON NAINATIVE ISLAND

But the resources of this society are too limited to compass the whole need — they are reaching only three out of a possible seven islands — and consequently there is imperative necessity that our mission undertake what the society cannot do. We used to main-

tain two catechists in two of the islands, but with appropriations for fourteen years at a standstill and the cost of living going up, we had no other recourse but to dismiss some of our men and use the salary thus saved to augment the income of our other workers.

The need in these islands is most real and the awakening of the people to a sense of their situation most pathetic. A letter just at hand from Mrs. G. G. Brown describes a visit to these islands, in company with her husband, teach us better ways; you *must* help us.' They had such a pleading, distressed look, and threw out their hands with that gesture of despair and helplessness — palms up and thumbs out, you know how it is. We have sometimes said that heathen hungering for the Word of Life are not often seen nowadays, but here they were, the genuine article, and it was a very moving spectacle. Mr. Brown asked if they would help build the school, give timbers for the roof and assist with their

ISLAND CONVEYANCES

January 27 to February 1. In the course of their travels they came to one of the most inaccessible parts, and the men of the village (Kurrikartuvon), advised in advance of their coming, gathered in a crowd about the missionaries to ask for a school. I will let Mrs. Brown tell the story: "They gathered about us and begged us to give them a school. There are between thirty-five and forty families in this village destitute of any sort of educational advantages. The men said: 'We don't know anything about God; we don't know anything about heaven; we don't know anything. We have no roads; our water is bad; nobody cares for us; we have no school to carts in hauling materials, and they eagerly said they would."

. . . . . .

Here the account ends abruptly, and Mrs. Brown passes to other topics. I know why — Mr. Brown could not promise to build that school, for he has neither the money to do it nor to maintain it when built, and yet thirty-five dollars would put up the building and twenty-five dollars per year would run it. Think of the opportunity here which could be utilized for a trifle of what many men and women spend on any one of a dozen different luxuries! And yet this is only one specimen out of many in these islands that could be cited of need and opportunity

combined, that ought to stir many hearts to a more careful distribution of what has been committed to their charge as stewards.

A CHURCH DEDICATION WITH VARIATIONS

By Rev. J. H. McCANN, of North China

DECEMBER 31 was the day set apart for the public opening of our Lintsing premises and the formal dedication of the church. The month preceding was a busy one. We had issued invitations to all the sister stations of the mission, and also to all the neighboring stations of other missions, asking each of them for at least one foreign and one native representative. As it was the New Year season, when so many were observing the Week of Prayer and holding station classes, we were disappointed in having only a few responses. Mr. Stanley, Miss Wyckoff, and Mr. Wang Yuan-chih came from Pang-Chuang. Pao-ting-fu sent native representatives from both our own mission and the Presbyterian. Friday, the 31st, was the day set apart for the dedication and the public opening, and Sunday for the deferred regular quarterly meeting when church members were expected in from the surrounding districts. At nine o'clock we had our dedicatory service, the address being given by Mr. Stanley. At this service only our own church members were present.

Previously we had been notified that a number of complimentary tablets were to be presented. With some there is always a question in regard to receiving such things. Whatever we may think of such gifts or the desirability of accepting them, they are, perhaps, as high a token of the good will of the people as could possibly be given. Certainly it would have been difficult to make them understand our reasons for refusing, so we signified our willingness to accept. At that time there were only two in evidence, so we thought that it would not be an impossible affair to give the attendant feast on the presentation of two tablets; but to our consternation by the time the day came around no less than seven

CHURCH NOT COMPLETED

VIEW OF COMPOUND, LOOKING WEST FROM TOP OF CITY WALL

were in sight. Having expressed our willingness to accept two, we could not refuse the others. The giving of a feast to some three hundred people was no small undertaking. To some of us it seemed worth the effort and we accepted the inevitable. The Chinese have a proverb which runs thus: "It is not the horse, but the saddle, that costs money." It proved true in this case; it was not the feast that cost the money, but the accessories. The place had to be decorated, red bunting lavishly used, temporary arches erected, musicians employed, artillery engaged, powder procured, as well as a man to use it, so that we could properly salute our guests, and also a tea maker secured, with his pot, tables, chairs, and attendants. The military and police officials insisted on sending guards of honor to keep the gate; these had to be tipped and fed. The attendants who came with the guests had not only to be fed, but tipped in accordance with the rank of their chief. Those who brought the tablets had to receive their dues, so that you can imagine we emerged from the ordeal with more worldly wisdom than we entered it. However, despite it all I felt that we did what was best. We have now a standing with these people that only their presence on such an occasion would give us. They have manifested their friendliness and we can without any assumption claim their friendship, should it be necessary to do so. I do not think that our guests could have accepted our invitations in a way that would tend more to lend honor to the occasion.

It was a gala day for the city. The first company to arrive was the five departmental heads of the city; they might be called the aldermen. Soon after we had received them, the firing of cannon told us that another company was imminent, which turned out to be the city and subprefectorial officials. They had all gathered early in the morning at an adjacent temple, so as to be able to come in a body. Those of us who remembered Boxer times could not but recall the gatherings which met at temples less than ten short years ago for a very different purpose. They were all clothed in their official robes, and arrived headed by the chief civil and military officials of the subprefecture, who with the city officials made twelve in all. We conducted them to the church, where after some conversation and the reception of more guests we invited them to one of the new houses. It was previously arranged that the officials were to be entertained at our house and the school officials at Mr. Eastman's house, with a foreign meal. We felt we could do that better than be the hosts at a Chinese feast. After some further time spent in tea drinking and conversation we repaired to the dining room, where justice was done in varying degrees to the repast

served. It was the first time many of them had sat down to such a meal. Mr. Stanley assisted me in acting as host, while Mr. Ellis assisted Mr. Eastman at the other house. The other guests were given a Chinese feast in the new school building. I should say several thousand people visited our premises during the day.

The seven tablets which were presented were from different sections of the community. One from the officials of the city, one from the provincial officials who have charge of the customs, one from a firm of coal merchants, one from the Mohammedan community, one from our old neighbors at Kuotzuhsiang, one from the workmen who were employed on the place during the year, and one from some church members to the south.[1]

On the following Sabbath, the first of the new year, we held the deferred quarterly meeting. The church members from the adjoining districts came in, so that although we tried to confine the audience to those connected with us, the building was well filled, except the space taken up with the tablets, not yet properly hung. Four hundred to four hundred and fifty people were in. It will hold five hundred when properly seated. Fifteen or sixteen were received on baptism into full church membership, while fifty-nine were received on probation. In the days which followed, the Week of Prayer was observed by meetings morning and evening. The evening meetings have been of such an encouraging character that it is decided to continue them for another week. They were largely attended by outsiders.

BOYS' SCHOOL DORMITORIES, MCCANN HOUSE, AND CITY WALL

NEESIMA AFTER TWENTY YEARS

By Rev. J. D. DAVIS, D.D., of Kyoto, Japan

IT is twenty years since the founder of the Doshisha College left us. As the years go by the real character of Mr. Neesima, the greatness of the work he accomplished, and the expanding reach of his influence become more and more apparent.

At the anniversary exercises held in Doshisha, January 23, the chapel was filled to overflowing. Letters were read from Prince Inouye and Count Okuma, President Harada preached a most appreciative sermon, and addresses were made by Mr. Shimomura,

[1] For more detailed description of these tablets see Eastman letter on page 224.

who did so much to help the school through its crisis of ten years ago, by Mr. Furuya, and others.

In the afternoon a large company of teachers, students, and friends gathered

JOSEPH HARDY NEESIMA

by the grave on the mountain side for an impressive service there, and a memorial service was held in the evening in one of the city churches.

It was the writer's privilege, February 1, to be present and take part in a memorial service in Annaka, the ancestral home of the family, where services were held morning, afternoon, and evening. Representatives gathered there from all over that province, and by a unanimous vote decided to form a provincial Neesima Memorial Association to hold meetings in all the principal towns to perpetuate his memory.

Neesima's life is read by tens of thousands in Japan and America. It is also published in Chinese and read by thousands of Chinese young men, and it leads some of them to say, "I want to be a Chinese Neesima." It is published in at least one of the languages of India, and is an inspiration to young men there. At the time of the World's Student Young Men's Christian Association Conference in Tokyo, three years ago, delegates came from twenty-five different countries. Many of them came to Kyoto. All had heard of Mr. Neesima and the school he had founded; all wanted to see the Doshisha, and most of them wished to visit his grave. These men were not from America and England alone, but from France, Italy, Holland, Germany, Scandinavia, Russia, Siam, India, and Africa. Mr. Neesima's influence has reached around the world, and is affecting directly or indirectly millions of men. Thousands of young men and young women who have been trained in the Doshisha are now at work changing the history of Japan and helping to make it a Christian nation.

May the school which Mr. Neesima founded train up many more men who, like its founder, shall not live for themselves, but for God, for their country, and for the whole world!

DR. DAVIS AT NEESIMA'S GRAVE

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE STORY OF THE SEVENTH MONTH

A GAIN of $2,401.08 from churches and individuals, of $1,820.08 from the Woman's Boards, of $1,829.42 for special objects, of $3,952.13 from legacies, of $340 from interest, tells the story of progress in every item for the month of March, except two. The exceptions are in the columns of receipts from young people and from miscellaneous sources. The latter not being indicative of the situation calls for no comment. The Sunday schools and Endeavor Societies have fallen off $41.56. Steps are being taken to place a strong special appeal before our young people, and we expect to see their gifts bound forward the next few months. It will never do for the Sunday schools and Young People's Societies to fall off in this great centennial year. We appeal to our Sunday school superintendents and young people's leaders to place this situation before their constituencies at once.

As for the churches and individuals, their gain is constant but small. The rate has been $1,698 per month, which if continued would mean only a gain of $20,376 for the year. This will not be sufficient to keep the Board out of debt, and of course is far short of what is needed to secure the million dollars from all sources which we have set as the goal for the year, and which is contemplated under the Apportionment Plan. We are hopeful that from now on the donations will advance rapidly, and that before our books close, August 31, a sum will be reached marking this the greatest year in the history of the Board. The tabular statement follows and is worthy of study.

THE FINANCIAL STATEMENT

RECEIVED IN MARCH

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$18,774.48	$788.04	$3,528.50	$6,832.32	$920.00	$4,552.84	$48,020.41
1910	$10,867.85	$4,157.46	20,594.56	746.48	5,357.92	10,794.45	1.260.00	420.91	54,199.63
Gain			$1,820.08		$1,829.42	$3,962.13	$340.00		$6,179.22
Loss				$41.56				$4,131.93	

*Churches and Individuals . . . { Total, 1909 $12,624.23 / Total, 1910 15,025.31 } Gain / Loss $2,401.08

FOR SEVEN MONTHS TO MARCH 31

1909	*	*	$112,987.56	$7,193.11	$34,635.66	$61,709.49	$11,627.04	$7,595.86	$395,634.39
1910	$138,633.85	$33,141.89	128,820.46	7,103.09	56,011.55	96,795.95	12,158.64	33,961.82	506,627.25
Gain			$15,832.90		$21,375.89	$35,086.46	$531.60	$26,365.96	$110,992.86
Loss				$90.02					

*Churches and Individuals . . . { Total, 1909 $159,885.07 / Total, 1910 171,775.74 } Gain / Loss $11,890.07

NOTABLE CHURCH GAINS

So many churches are making gains in their offerings to the Board that it is impossible to mention them all, but we want each of these churches to know that their progress is carefully and gratefully noted.

A letter has just come from the treasurer of the First Church of Kansas City, stating that they have made an Easter offering for the Board of $1,540 and that the women of the church will give to the Woman's Board of Missions of the Interior $1,300 more. They are even planning to add to their Easter offering. This is the kind of letter that fills our hearts with joy. It is indicative of a new and strong movement, especially among the churches of the West, looking to a larger participation in the world work of the denomination.

Here is a letter from Dr. Woodrow, of the First Church, Washington, D. C., inclosing "the first fruits of the Apportionment Plan." The quarterly remittance of $640 is larger than the usual annual offering of this church. A splendid thing about it is that all the other benevolent societies will participate in the gain which is now entirely assured.

Broadway Tabernacle, New York, also falls into line for a big increase. This church has adopted as its missionaries Rev. and Mrs. Harry S. Martin, under appointment to the North China Mission, assuming the entire salary, the allowances for two children, the outfit, and the traveling expense to the field, in all $2,100. Dr. Jefferson writes that their committee voted unanimously to assume this obligation as a debt, so that the Board may count upon the entire support of the Martin family as long as they remain on the field.

Speaking of churches adopting missionaries, there are several other instances worthy of note. First Church of Galesburg, Ill., of which Rev. J. P. Huget is pastor, adopts Mr. Lawrence C. Powers, of Union Theological Seminary, under appointment to the Madura Mission, also assuming certain incidental expenses, pledging in all $1,125, a gain of over $500.

The Second Parish Church of Portland, Me., Rev. W. F. Slade, pastor, makes a jump from $50 last year to $400 this year, the latter amount being pledged toward the support of Mr. John P. Dysart, of Oberlin, under appointment to the South African Mission. This is, so far as we know, the largest percentage of gain made by any church this year. It means a strong missionary interest and enthusiasm. But fully as unique is the request of the men of the Claremont Church, California, under the leadership of Rev. Henry Kingman, that they should have a missionary of their own, they having already pledged $1,200 for this purpose, this being over and above the regular contribution by the congregation.

Our readers probably know that a great movement is on in Southern California looking to the raising of $100,000 for all benevolent work this year, the Board being promised a liberal share in the increase. The First Church of Los Angeles has already advanced its pledges to a point where they are able to take on as their missionary, and probably as an extra, Mr. Fred P. Beach, of Union Theological Seminary, under appointment to the Foochow Mission.

To round out this story of churches supporting missionaries, we will mention the large advance made by the Mt. Pleasant Church of Washington, D. C., in pledging the support of Mr. Wynn C. Fairfield, of the senior class at Oberlin, under appointment to the Shansi Mission.

There is no better way for interesting the people in a church than to have them adopt a newly appointed missionary, together with his wife, and to have the couple commissioned in their midst just before sailing. A church which enters upon such a partnership not only gives but receives a great blessing. Happy is the church which can secure its missionary in this way!

INDIVIDUAL CENTENNIAL GIFTS

We are sure our friends will not want to overlook the fact that conspicuous among our centennial plans is the movement to secure a large number of special centennial gifts to help us round out the million dollars for the year. If we ever are to reach this mark it would seem that the present year affords the very best opportunity. Although the churches are making a steady gain, the rate of increase is far from large enough to warrant reaching a million dollar mark. Moreover, toward the close of each year we have received individual gifts, sometimes aggregating $40,000. We must have a like amount this year and perhaps as much more. We do not mean, however, to raise the calamity cry or to appeal on the basis of a prospective debt. Whatever may be our fears, we have heart only to bring to the front our great hopes in view of the splendid history of one hundred years which we are to celebrate next October at the centenary meeting. Gratitude, pure gratitude, is the motive we are counting upon at this time. There must be thousands of Congregationalists who, in addition to their usual gifts through their churches, will want to send an extra donation as registering their appreciation of what the missionaries of this Board have accomplished toward establishing the kingdom in foreign lands.

We hope every one who reads these words will act upon the suggestion at the first opportunity, either sending a thank-offering to the Treasurer of the Board or transmitting it through the treasury of the local church.

CORPORATE MEMBERS AND THE NONCONTRIBUTING CHURCHES

All the noncontributing churches, some two thousand in number, have been divided up among the Corporate Members for special cultivation, in the hope that every one of the 6,006 Congregational churches may send an offering this year. Letters have been sent by the Corporate Members to these churches and many personal visits have been made. It is impossible for us to report all that is being done, but we are glad to know that so many are enlisted in this very important movement. If our Corporate Members do not receive favorable replies from the churches assigned to them, we hope they will follow up their first overtures resolutely and yet tactfully. The old rule, "If at first you don't succeed, try, try again," applies to this case, as several of our Corporate Members can attest.

As the result of the patient labor of one of our members in Maine we have received gifts for the first time from three churches in that state. The amounts are not large, but they are indicative of a new life and sense of responsibility in these churches. This Corporate Member is having some peculiar experiences. He is surprised to find how many people there are who are liberal toward other objects, but absolutely refuse to have anything to do with foreign missions. He found one man who informed him that "it cost $90 to get $10 to the field." We were very glad to send this Corporate Member definite information as to the low expense of administration in this work, the fact being that it takes about $9 to get $91 to the field. A better way of stating the case is that it takes $9 to secure $91, transmit it to the foreign field, and administer the same effectively. No person acquainted with large business affairs will consider the administration expense of the Board as unreasonable.

A NOTABLE GAIN IN RECRUITS

After all, the best thing about our prospects for the year is the increase in our force of missionaries. Better than legacies, better than donations, better than special centennial gifts of money, is the offering of life on the part of the splendid young men and women in our colleges and seminaries. We want all our missionaries and all our friends at home to know that this

is to be a great year for recruits. We may not be able to fill all the sixty-six positions calling for new workers, but we certainly are coming nearer to the mark than for many years in the past. The appointments made since the first of January are: —

Fred P. Beach, appointed, January 4, to Foochow Mission.
John P. Dysart, appointed, January 18, to South African Mission.
Mary B. May, appointed, January 18, to Foochow Mission.
Charles H. Holbrook, appointed, January 4, to Western Turkey Mission.
Mr. and Mrs. W. F. Tyler, appointed January 25.
Rev. Isabelle M. Phelps, appointed, January 25, to North China Mission.
Mr. Lawrence C. Powers, appointed, February 1, to the Madura Mission.
Miss Helen Faville Topping, appointed, March 30, to Madura Mission.
Dr. and Mrs. Cyril H. Haas, appointed, February 15, to Central Turkey Mission.
Miss Lulu G. Bookwalter, appointed, February 15, to Ceylon Mission.
Mr. Sidney Dart, appointed, February 15, to the Rhodesian Branch of the South African Mission.
Mr. Leonard G. Christian, appointed, March 1, to Foochow Mission.
Miss Grace McConnaughey, appointed, March 30, to Shansi Mission.

In addition to the above, papers are being prepared for a number of other promising candidates whose names will doubtless appear in future numbers of the *Herald*. All of these, together with those who were appointed during the fall, will gather for the Annual Training Conference in Boston, May 26 to June 1.

The greatest need of the Board for candidates is now in Turkey, Africa, and the Philippine Islands. A new leaflet is being prepared, setting forth our need for workers in detail, and we shall be glad to mail a copy to any person who may be interested.

THE CHICAGO CONGRESS

The great Missionary Congress, which completes the series of conventions held by the Laymen's Missionary Movement in some eighty cities, will be held in the city of Chicago, May 3–6. As the plans for this gathering take shape and as the enrollment of delegates proceeds, it becomes increasingly evident that the congress is to be one of the greatest and most significant missionary gatherings ever held. If the local conventions have been unique, what adjective shall we use in regard to the Chicago meeting, which brings together the prominent supporters of missions of every denomination from every part of the country? The cream of all the eighty conventions will be gathered at Chicago. The Congregationalists are allowed 270 delegates, and at the time of writing about half of this number have been secured. It is hoped that the delegation may be completed by the time the congress convenes.

Can we say a word about prayer for this great gathering without appearing to be conventional? Many special requests for prayer are being made for conventions in these days of increasing missionary activity, but we should not regard these as sent out in any formal way. We can only account for the wonderful success of the Laymen's Missionary Movement on the ground of the great volume of prayer which has been ascending to the throne of grace during the past months. Let us, then, not forget the Chicago Congress in our daily devotions!

FOREIGN DEPARTMENT

SOME THINGS LEARNED IN ONE HUNDRED YEARS

The Supremacy of the Native Church

By Secretary JAMES L. BARTON

WHATEVER else missions may seem to do, the one end to which all their efforts are directed is the independence and supremacy of the churches organized in different countries through the instrumentality of the missionaries. While this statement seems to us, at this late date, so trite as to be commonplace, yet to those who laid the foundations of modern missions it would have been, if enunciated, an impractical theory. To them the missionaries were the churches in operation. The results of their labors belonged to the churches which sent them out and supported their work. The first church of the Hawaiian Islands was organized in 1819, in Park Street Church, Boston, and was transported to the islands.

Later, when churches were formed whose membership was entirely from the people of the countries where the missionaries were located, they were supported either wholly or for the most part by missionary funds, and it was but natural to take it for granted that control of affairs in a church would go with the providing of its support. The native churches, while having all the forms of organization of independent churches, nevertheless were expected to consult the missionaries regarding matters of importance affecting church life and activity. In most cases the pastors and preachers were selected by the missionaries and sent to the churches. These preachers were looked upon by all as the agents of the missionaries, to whom they reported, and from whom they received support and instructions.

These conditions were rapidly changed when the churches began to support their pastors in full. By this time general education among the Christians had made good progress, and the question was naturally asked why the missionaries should control a church which paid all of its expenses. There were missionaries then, and a few remain even to this day, who are opposed to the full self-support of the native churches, because such churches become, as they say, "too independent of missionary control." It is gratifying to know that this idea does not find favor among the missionaries of the American Board.

It was but natural that the reaction against missionary control should lead to an exaggerated independence. But even this proved a great spur to self-support, since the American Board had decided that so long as its funds were used for the support of a pastor in any country he must, in a degree, be dependent upon the mission through which the money was paid. It was, indeed, a wise decision that compelled a church to be independent financially if it would control its ecclesiastical affairs. Ecclesiastical independence was well worth the sacrifice it cost in the way of larger contributions, and the desire for it overcame in a great

measure the natural willingness of many to remain perpetual recipients of Western bounty.

Under the impulse of a constructive and laudable spirit of independence, the churches which were wholly as well as those partly independent financially, with the co-operation of the missionaries, began to form associations, unions, or conferences within convenient geographical boundaries, for the purpose of discussion and action upon matters pertaining to the life and progress of the churches. As a rule missionaries were not voting members of these assemblies. In Japan, churches that relied upon the mission for financial support, even in part, were not admitted to full standing in the National Assembly of the independent Kumi-ai churches. Here also the missionaries, as such, have no standing, and are admitted only as delegates of Kumi-ai churches of which they were members, or as honorary members by vote of the delegates. In other countries, like Turkey, India, and South Africa, it is expected that missionaries will attend the meetings of the native churches, where they are given all the hearing they desire, but without a vote, except as they may be delegates.

These ecclesiastical assemblies are cradles of independence for the Church of Christ in mission lands. Here every kind of question that is discussed in similar bodies in England and the United States is debated and voted upon. Church polity is settled, ministerial training and qualifications are fixed, and creeds are shaped and adopted. Delegates come to these assemblies with a keen sense of responsibility, and with devotion and ability they give themselves to the task. As the churches gain in number, strength, and experience, the influence and significance of these independent organizations become marked. They assume, more and more, a character peculiar to the country in which they are held, and become the exponent of the thoughts of the people in the churches represented. Although the assemblies first formed were almost counterparts of similar organizations among Congregationalists in the United States, those of recent years have, in some countries, departed widely from the original model, as new conditions had to be met and different problems solved. Then, too, it could not be expected that Armenians, Chinese, Indians, and Japanese would approach even the same questions from the same point of view, or set about to solve them in the same way.

Congregationalism perhaps lends itself more readily to the formation and development of the independent ecclesiastical organization abroad than almost any other communion. We are not expected to exercise direction or control over churches formed in other countries, and our missionaries have no authority to assume ecclesiastical supremacy. They are the co-workers and friends of the Christian leaders in the countries where they are located. The American Board which sent them out is not an ecclesiastical organization and so could not, if it would, pretend to exercise authority over the churches its missionaries have been instrumental in forming. It is the united aim of all to aid in the creation of strong, native, ecclesiastical organizations in the countries where work is established, which in themselves shall become there the permanent evangelizing force, but always wholly native to the country itself.

At the beginning of this article it was stated that the end of missionary effort is the supremacy and independence of the churches organized in any country. That may seem like an exaggerated statement in the face of the medical, industrial, literary, and educational work so widely carried on. One does not need to look very deeply into missionary work to see that all these are but auxiliary to the strength and superiority of the church itself. All these lines are now pressed and must be for many years, until the churches in those countries shall become able to

assume the responsibility, while the higher Christian educational work must necessarily be permanent in all the countries. It is precisely these features that put the Christian churches as organizations upon a footing quite by themselves and that win for them the favor of multitudes who are not Christians. As the independent churches gain in strength they will be able to assume major responsibility for all these forms of constructive Christian work.

This policy of permanent evangelization represents the plan upon which the missionaries of the American Board have labored for more than a generation. The recent organization in Southern India by which the native churches of our Madura Mission, in co-operation with the native churches in other missions, are given a position of responsibility which the missionaries formerly held, is an excellent illustration of the modern application of this principle in practical missionary operation. We believe in the permanent value of aggressive native institutions.

The hope of missions lies in the independent native Christian churches and the organization of these churches for every form of aggression under the direction of their own leaders. It is the living church that is to evangelize the East; not the church of America, but the church of the East itself, and that church to accomplish the purpose of its organization cannot be under the control of the church of any other country.

FIELD NOTES

A Lesson in Giving

(*South African Field*)

One point in the objective of the Laymen's Campaign is to secure a missionary gift from every member of each church and congregation. What is thus regarded in the home field as an accomplishment is treated on the foreign field as one of the rudiments of Christian nurture. The following instance of it is given by Rev. George A. Wilder, D.D., of Chikore: —

"The little Chikore church has just successfully launched the difficult undertaking of pledges for the support of its evangelist. Up to now each individual has given what and when he thought best — a very poor plan. This year we began by taking pledges. Over fifty of the seventy odd church members have already handed in their names, together with some who are not members. The amounts are discouraging. The highest is only five dollars and the lowest twenty cents. But one of the most remarkable was that made by a little boy about seven years of age. He could not be present at the meeting, but sent word by his father, Tom Mapangisana, that he would pledge twenty-five cents. The lad himself was herding his father's goats. He is not a professing Christian, just a plump little rascal who shouts out a hearty greeting to me as I pass him caring for his goats, and then chases my wheel for a few yards as fast as his little legs can carry him. What a sum it would mean if every boy under ten years of age in the Congregational Church of America would pledge twenty-five cents a year for the foreign mission work!"

An Enterprising Outstation

(*Western Turkey Field*)

Mr. Leo C. Lake, who is serving a three years' term as tutor in Anatolia College, makes the following notes upon the Christian enterprise of a village twenty-five or thirty miles northwest from Marsovan, where he with four other Americans spent last summer's vacation: —

"Dere-Keuy and the adjacent country are under the control of the Marsovan station. This principal village is surrounded by many smaller ones.

GRINDING THE WINTER'S FOOD

This picture was caught by Mr. Lake at the mountain village of which he writes

Situated as it is in the heart of the mountains, it affords an excellent spot for the people to develop their own individual characters without being hindered by outside influences.

"The religion of its people is not an ornamental thing, but it is a part of their life. As they go about their work one can hear them singing the Christian songs. No meeting is held during the week, but on Saturday and Sunday all lost time is made up. On Saturday night a prayer meeting is held, lasting from one and one-half to two hours; Sunday morning at 5.30 A.M. is another prayer meeting, led by one of their own number; at 9.30 comes the regular church service; at the close of this the men have a devotional meeting and the women a similar one; at three o'clock the Sunday school; in the evening, before dark, the young people assemble to practice hymns for the following Sunday.

"The tone of these meetings cannot well be conveyed in words. The honest, sincere, and hearty response of the people is enough to inspire any one who sees it with Christian zeal. Often three or four were on the floor at the same time, trying to express their thanks to God for what he had done for them. No pastor is there to guide them to higher spiritual truths. They have the primary ideas and teachings of God. For years they have continued thus, until their flock has reached 120 or more."

A Coveted Opportunity

(*West Central African Field*)

An element in the population of his field for which missionary provision cannot yet be made, Dr. H. S. Hollenbeck describes briefly in a recent letter. He says enough to make clear the importance and value of taking measures for reaching with Christian influence and instruction this much neglected class. He says: —

"We are wishing that we could see our way to undertaking a special work for the mulatto children. There are thousands of them, and as the natives consider them whites they are destined to exert a powerful influence on this country in a few years. If they grow up to openly oppose the missionary work it will be a fearful handicap, and their present training is all in that direction. There are no schools for them out here, and they grow up chiefly

versed in sin and corruption. The traders would esteem very highly a school where Portuguese would be taught. It would lessen the opposition to the mission, and should some of the children be won to take an active part in the work it would prove a great help."

The Educational Outlook at Sivas

(Western Turkey Field)

The following notes upon the educational situation at Sivas are from the pen of Rev. Ernest C. Partridge, whose vantage ground for observing is exceptionally good. Education in the Turkish empire is no longer a strictly missionary problem; the government is becoming concerned in it, the slumbering religious bodies are awaking to it, it is taking on some aspects of a popular movement. The missionary can best do his part toward solving the problem by recognizing these facts. This Mr. Partridge evidently does: —

"Considerable has been written about the interest of the Young Turks in education. What does this interest mean practically for our field? I called recently on the superintendent of education of the vilayet and also on the Armenian bishop for first-hand information.

"The government has made large appropriations for new schools. Of this sum the bishop tells me about $150 a month, sufficient to provide teachers for twenty new schools, falls to the Armenian schools of the city. This money is to be paid directly for the salaries of new teachers. The Sivas Armenians have decided to carry on their work without this aid and leave it to the villages which are more needy. Now that the funds are available the difficulty is one of suitable teachers, which cannot be found in any number. The bishop called on us, but we have no extra teachers ready. I have had to refuse applications this fall from several villages which have never asked us for teachers before. We were glad to be able to give a teacher for a girls' school to a village near Sivas where in the past our colporters have frequently been stoned and driven out.

"The government has opened eight new schools for Turkish children in Sivas City, and will open two more when rooms can be found. Two of these are for girls. A normal class of ten pupils is being prepared in the Turkish school this year, and a regular two years' course with thirty pupils is planned for next year. Thus is the government recognizing the need of normal work.

"The Gregorian schools are doing nothing in the line of direct teacher preparation. Their leaders recognize and emphasize the need of normal work, but thus far have waited for us to take the lead. How long they will wait in view of our great deliberation is uncertain.

"One of the strongest educational forces in Sivas centers in our Teachers' Association. About fifty persons, including our teaching staff, American and Armenian, a few teachers from the Gregorian schools, and some ex-teachers, gather once a month for discussion of some educational problem. This year we are critically studying the programs and work of our own schools in the effort to make them more effective in meeting new conditions. We are collecting and using the best books on pedagogy and religious education, and our outstation teachers are also using them."

Village Work in the Van District

(Eastern Turkey Field)

One of the most important parts of the missionary activities which center at the Van station is the work carried on in the outlying villages at a distance of from two hours' to two days' journey away. In an account, crowded with details, given by Dr. G. C. Raynolds of recent visits which he has made to these villages, he outlines the entire field in the following figures: "Our schools are found in eighteen different villages, while there are thirty-one employees, including wives, who take a part in this educational and evangelis-

THE VAN ORPHANAGE

tic work. To make the whole round a journey of about 180 miles will be required."

Among the most noteworthy features of this village work as described by Dr. Raynolds is the extent to which it is utilizing results from the schools at the central station, particularly from the orphanage. In village after village, which Dr. Raynolds mentions by name, he identifies the teacher in charge as one who has been trained in the mission school or formerly cared for in the relief work of the orphanage.

These schools do not aim primarily at making Protestants of the people, but rather at giving instruction in the Bible and vital Christian truth along with the common school subjects. Generally the Gregorian priests are indifferent in their attitude toward the work. In one village where there is no native priest the teacher conducts daily service in the Gregorian church, is much beloved, and is enlightening the village. Dr. Raynolds tells of "one thoroughly wide-awake Christian priest, Der Hagop, who continues his connection and work in the Gregorian church. It is a real inspiration to talk with him and see what he is doing for his people. One branch of his work is a woman's society for Christian enlightenment and effort, unique, at least in our field, among Gregorian churches. Last year we sent as teacher to this village a boy just graduated from our school. His intellectual ability is decidedly above the average, but he was inexperienced and it became doubtful if he would succeed. But Der Hagop has been wonderfully patient with him and helped him in every way, and he is proving himself a very satisfactory teacher. This village, too, is the home of our itinerant evangelist, B. Hagop Moodoian. He is a very energetic, spiritually-minded, and successful worker, without whose assistance we could not carry on this undertaking. His headquarters are in the saddle, itinerating the whole field. He is beloved by the people generally, finds access into all the Gregorian churches, and is practically the only one who does preach the gospel in them except his associate, B. Hampartsoom Mooloian, whose field is confined to the district north of us. Both of these men are exceedingly valuable helpers."

Needy and Attractive Work
(*Japan Field*)

"It is needy enough to be well worth working at and attractive enough to keep itself going automatically," is how Rev. S. C. Bartlett characterizes a somewhat peculiar work that he and Mrs. Bartlett are carrying on at Otaru. Its location is in one of the worst slums of that city, where there are some fifteen thousand children of school age. The people for the most part are rough and disorderly, like the same class of population in our own cities, though there are some scattered families of the best sort among them. The difficulties of the work Mr. Bartlett fully recognizes at the same time that he finds much zest and pleasure in it. The following is an account in his own words of how the difficult problem is handled: —

"Every Sunday and Thursday night from 150 to 300 of these citizens, present and future, gather in our chapel for an hour's sing and familiar talk, followed by a preaching service with a weeded attendance, almost all adults. The whole charge of these services, except help in the ushering, is with Mrs. Bartlett and me. I have not found a Japanese who can preach to such a crowd or take charge of the meeting without giving offense or submitting to lawlessness except a young man who was able to relieve me about half the time.

"The crowd that gathers does not come wholly for spiritual uplift. There is a thief or two nearly every time, which is embarrassing. Others come for mischief, and when untactfully corrected raise all the disturbance they dare. About a month ago the ringleaders came to my home and apologized, and have attended faithfully and cordially ever since.

"Some of the hymns we sing are to be heard all around the streets, at the swimming holes in summer, and on our hills — the popular songs of the day. It cannot be said, to be sure, that there is very much reverence in the use they make of them; three little naked mortals on a log preparing to dive sing a verse through and dive as they yell the last word. But on the other hand there are several little boys who are definitely trying to be like the hymns, who have been very helpful by their sturdy loyalty when there was a distracting rumpus going on.

"I think in a way the future of Otaru and the Hokkaido and Japan is by no means in a small degree wrapped up in this effort."

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

ACCOMPANIMENTS OF THE DEDICATION

The dedication of the church and mission premises at Lintsing, described by Mr. McCann in the article on page (210), was detailed still more extensively by Rev. V. P. Eastman in a private letter to some of his friends. The following passage which we are permitted to quote makes an illuminating supplement to the variations of which the article tells: —

"Scarcely was the benediction said, bringing to a close the service of formal dedication of the church, schools, hospital, and in fact of the entire compound and the buildings thereon to the work of extending His kingdom, when the blare of trumpets, the roll of drums, and the noise of cannon firecrackers in an ear-splitting combination announced the arrival of official guests. I will not attempt to tell you who came first, whether he was the salt official or the military official or the chow official or the city official or the police official. Nor will I attempt the task of telling you what they wore, if anything, which might to the practiced eye have indicated their particular rank or office. Suffice it to say

that some twenty different officials finally arrived. Most of them came in sedan chairs preceded and followed by a retinue of retainers in red jackets and tasseled caps. One or two came in carts with outriders on Mongolian ponies. All were dressed in fur-lined silks or silk-lined furs of a richness of color and real beauty of appearance which might have made Queen Elizabeth envious. Some brought with them the present they had for a long time been preparing, that is, a *pien*. A *pien* is one of the most stylish and approved presents that one can give here in China. It is a great plank or bunch of planks, sometimes as much as ten feet in length and two or three feet in width, planed and painted and inscribed with some appropriate motto or inappropriate laudation of the excellences of the one to whom it is to be presented. There is added also, though in smaller characters, the names of the individuals or the association giving it. The one presented by the men who worked on the compound all summer, though rather more elaborate than the others, is yet typical. It was painted black and the motto put on in gilt paint, with the names of the givers, of which there were nearly two-score, having one character in red and the rest in gilt. The border was a sight to behold, with carved dragons and other reptiles resting serenely and otherwise on a varicolored background."

WESTERN TURKEY MISSION

WORK AMONG MOSLEMS

It is a feeling widely shared, and growing both in extent and intensity, that the religious future of the Nearer East and somewhat of the Farther East lies between Mohammedans and Christians of the Protestant type. Accordingly points of contact between the two, especially when the contact is at all sympathetic and conciliatory, are watched with much eagerness, and any signs of impression upon Mohammedan people by Christian teaching and life are devoutly welcomed, especially by our missionaries in Moslem lands.

Rev. H. T. Perry, out of his vigilance in this matter, has recently written: —

"In our close contact at Sivas with 200,000 Shiah Moslems many interesting details appear, which show 'the

KUZZLEBASH KURDISH SHEIK

entrance' of the Word, that it 'giveth light.'

"Though the winter's cold, snow, and ice upon the mountains make the traveling at this season difficult, the time is especially favorable to find the mountaineers at their homes and at leisure to welcome a guest. In a small village the American Bible Society colporter and myself were received with the usual Oriental hospitality in the large, old, fortress-like house of the Kuzzlebash Kurdish sheik, a quiet, venerable man of few words.

"The formalities of our reception being ended and the simple but nourishing meal having been dispatched, we

KURDISH WOMAN GETTING DINNER

settled down for a social conversation with our host and his younger brother, who is better educated and a more fluent talker. The subject of our theme was our sacred book and its revelation of our divine-human Lord, while they brought forward their pantheistic beliefs. During two full hours we talked of God and man, sin and redemption, the need of a holy life and the 'Way' to obtain it. I can but believe that such interviews with these people are not fruitless, though in the present condition we do not see any definite result.

"In view of the exceeding great difficulties hindering all efforts to present the Christ of the gospel to these Moslems, who have for the corner stone of their faith the denial of him, you will ask, 'Whence then is your hope and joy?' My answer is, in obedience to the Lord's command to witness for him we were working among these simple, nature-loving Kurds.

"A second source of our satisfaction was that we could use the benevolent institutions at Sivas—our orphanage and our hospital—as object lessons of our faith. These institutions are 'facts,' and we could demonstrate that they were but the results in life of the foundation teachings of our church. Our hearers admitted these facts and I saw the influence of it upon them.

"These Shiah Kurds are an agricultural and pastoral people, loving their native mountains, and peculiar in their reverence for nature's elements. Their women are not kept in seclusion, and I have seen them sit in line with their sons and husbands to take in turn a whiff of the israr pipe. The tenderness of their home life as expressed in their loving care for the different members of their families and anxiety for the comfort of their guests is something really marked, not to say charming. When talking with us they claim to be much more in sympathy with us and our customs than they are with the Moslems, especially and rightly in the superior attractiveness of an unstained moral character. In their bitter words of criticism against the Sunni Moslems they never omit the contemptuous charge of social immoralities.

"They have no mosques; do not use the Namaz form of prayer, nor pay much attention to the fast (or feast) of Ramadan. Their religious rites are a strange mixture of old paganism, a forced imitation of Islam, and an ex-

alted reverence for open-air worship, with some regard for the Psalms of David.

"It was my privilege to spend nine days in this region recently. I was glad to be there and had the consciousness that the Lord was with us. The attention, interest, and response were increasingly encouraging from day to day."

EAGER TO WORK FOR AN EDUCATION

A letter of Mrs. Charles C. Tracy, dated February 18, tells of the occasion when ground was broken for the new museum and library building, and also something of the prospects for new students the coming year. A most hopeful class of students are applying from Russia. Last year there were thirty of these bright young fellows who came from there, and fifty are expected next September. They are Armenians whose parents have settled in the Caucasus; they are a most hopeful class, attentive at religious meetings and open-minded: —

"Last week Dr. Tracy called a meeting to get money for the museum and library, and also to break ground for it. It was a very interesting meeting. A choir of young men sang a working song that Dr. Tracy had written for the occasion. They came in with coats off and shirt sleeves rolled up, and each carrying a bright new spade and pickax. The song was sung with great fervor, and was impressive, having this for its chorus: —

'We build the shrine of love and truth for many tribes and nations,
And so with will we'll dig and delve and lay the strong foundations.'

One young Greek from Samsoun, very bright but very poor, responded first, giving one lira and promising one hundred hours' work. It was suggested that the students would wish to give by classes. An instructor said he would give five liras if ten others could be found who would do the same. Five other people and the ladies of the girls' school responded with similar pledges. The meeting adjourned till Monday night, after singing the college song. Then we all went to the site of the library building and the students broke ground. The orchestra played.

"On Monday evening the adjourned meeting was held. The classes reported their pledges, and they had done well.

THE DIGGERS' CHORUS

More than five thousand hours of work were promised, and all had done their best in money. One student gave five liras, and two gave two and one-half each to secure the instructor's gift. The quota was completed by an Armenian, who gave five for himself and five for his wife. In all 116 liras were pledged, though the professors and teachers had made their gifts before. I never saw such enthusiasm in the college as there was that night when the college song was sung: —

'Anatolia! Anatolia! long be thy gladsome day.
Anatolia forever! Anatolia for aye!'

The handkerchiefs waved, the air was filled with caps, and one would have thought the students had gone wild. Dr. Tracy says that one hour of student work is worth two or three of that of a hired laborer.

"The girls of the school promised to do all the sewing for the new building, such as curtains and sofa covers, but they could not give money, as they are doing all they can to furnish the new building of the girls' school, which will be dedicated in May, if all is well.

"We expect many new students next year. There are three Albanians here now, and they tell me there will be many more another year. The Russians say their number will be doubled. The one Moslem says he will bring others. One student is coming from Persia. Letters and telegrams are now coming to get students enrolled in advance, both in the college and girls' school."

EUROPEAN TURKEY MISSION

A MISSIONARY EXPERIMENT

A somewhat novel experiment for reaching as large a number of people as possible with his Christian message has recently been undertaken at Salonica by Rev. Edward B. Haskell. Since very few people could be secured as attendants at his regular mission services on Sunday, and among them almost none who were not Christians already, he determined to go Sunday afternoon with his message to some place where the people would assemble to hear him. For his form of discourse he chose that of the popular lecture upon some religious subject. As a place for holding the lectures he adventured into the theater. So far as size of audience is any indication, his experiment was an instant success. His account of it is as follows: —

"For some time in Salonica our congregations have been discouragingly small. While pondering on what to do about it, the Lord, as it seemed to me, showed me a 'pattern in the mount' by which to try to build. There came to me the idea of trying some religious lectures in a popular hall, so that if the people will not come to hear our preaching we at least may exert some influence over their religious life. The first experiment came off yesterday, on the topic, 'Scientific Proofs for the Immortality of the Soul.' I wrote personal notes to the principals of both the boys' and girls' gymnasia, offering in the latter case to reserve the boxes in the theater for the lady teachers and girl students. The principal wrote me a most cordial note in reply, expressing his own belief in the doctrine of the immortality of the soul, and saying that about 110 would accept my invitation from his school.

"The theater 'Eden' is quite diminutive, having only five hundred sittings in all, including five chairs each in the thirty-two boxes, which are in two stories, a gallery being above all. Every seat was taken; the manager of the building sent out servants to borrow chairs from neighboring cafés, and yet about one hundred men had to stand through the hour. I have seen no such gathering of people to consider such a subject in the fifteen years of my life in Salonica. The attention was excellent. I spoke exactly an hour. At the close I said I wondered whether they would care to hear any more such lectures. Several voices called that they would, and the principal of the girls' gymnasium arose, thanked me

for the lecture in the name of the audience, and said that they certainly would be glad to hear me on the subject which I suggested, 'Is There a God?' Afterwards some teachers from the men's gymnasium thanked me and expressed the hope that I would give more similar lectures, as their students hear so much materialistic philosophy and hardly anything to counteract it. This opened my eyes to an error of mine. I thought the teachers almost without exception to be atheists, and here several expressed theistic beliefs. Today some Bulgarian friends have told me that next time I shall need a larger hall (which I don't know where to find).

"I hope to make my third lecture an argument for the divinity of Christ, based partly on his literal resurrection from the dead.

"I had a good deal of doubt whether people would come. The question of expense was also serious, as the building cost me $8 and the advertising $1.50. A few days before I was nearly scared out of it. But on Friday the son of an Englishman whom I had recently buried came in, and quite unexpectedly said that if I would accept nothing personal for the service he would give something to my work in memory of his father. He gave me two liras ($8.80). Then the kind note of the gymnasium principal heartened me. And all along I felt that the plan was an answer to prayer. Not counting the farm school, our average afternoon attendance at Salonica chapel in 1909 was thirteen persons. Now if instead of teaching a Sunday school lesson to thirteen converted people I can give a course of lectures on the evidences of Christianity to six or seven hundred, including over three hundred students, who will get no other lectures on this subject, I really cannot see why it is not better worth while. And I shall be surprised if the lectures do not result in a good many people dropping into our regular Sunday morning preaching service who have not been accustomed to do so. Each lecture is prepared with prayer that God will use it to change the current of some lives and draw some souls into fellowship with himself. If they do not become Protestants, may they still become heirs of glory."

AUSTRIAN MISSION

"LOS VON ROM"

Some years ago a movement in the Austrian empire known as "Los von Rom" claimed considerable public attention. Not very much has been heard about it of late. In answer to an inquiry as to what had become of the movement, Rev. J. S. Porter makes the following statement: —

"The excitement and furor that attended the 'Los von Rom' movement at the outset have largely passed away. Its origin was largely political and racial, and like such waves of excitement everywhere it ran its course and has subsided in general. Here and there excesses of different kinds on the part of the priests or the clerical party lead a few to separate themselves from the church of Rome to join Protestant churches, or, as is perhaps more often the case, to live really and nominally outside the pale of any church. The Social Democrats are a political party that is gaining in power and in the number of its adherents. This party is anti-Roman and anti-church. Hence we may say that the 'Los von Rom' movement is spreading slowly and surely, even if little observed.

"I was in Moravia last Sunday. Going out at an early hour in the afternoon to make a pastoral call, we found the street full of people. What was the cause? A hackman's funeral was to be attended at two o'clock. He had left the Roman church and had passed the last years of his life 'without confession,' which is the technical term for those who live apart from any church. There was the band of music to head the procession. Then came the banners, and after them the long file of Social Democrats, each with a red carnation in his buttonhole. A short speech in

front of the house of the deceased, followed by a musical selection from trained male voices, was all that answered for a funeral service at the house. Both the address and the music were not irreligious but unreligious, if I may use that word. The plain casket, without cross or any other emblem of church, as is usually the case, was borne on the shoulders of the deceased's comrades to the cemetery, where, I presume, a similar address and music, without the presence of priest, ended the funeral rites. Most likely the Social Democrats separated to spend the afternoon and evening in the inns over their beer mugs.

"The priests dislike, very naturally, such funerals. But the plain people often prefer such simple, understandable last honors to the dead in place of the Latin intonations and the incense and show of Roman Catholic funerals. And is it any wonder?

"The 'Los von Rom' movement has helped to bring into living, organized union the forces that hate Rome and Romish rule. Never before were the enemies of the Roman church so well armed and equipped in direct, open, and all-inclusive opposition. And as might be expected, all this organized opposition has caused the clericals and the clerical party to join hands and hearts as never before. Money and time and pains are freely given to protect and strengthen the faithful followers of the pope.

"And the leaven of the gospel is working quietly and yet powerfully among these opposing forces. Will it leaven the whole lump?"

THE WIDE FIELD

CHINA

THE CHANGE IN TWO YEARS

The heroic struggle of China in getting rid of opium is very effectively sketched by Mr. S. Pollard in the *London Christian World* for March 24. He takes the period of two years as a measure to show how thoroughly this reform has been carried on in a single province by the energy and persistence of its governor. It is a lesson in a field of reform which both rulers and people in other lands may well study and find profitable to imitate. Mr. Pollard says:—

"When in the beginning of the year 1908 I said good-by for a while to the lovely province of Yunnan, where, living at 7,000 feet above the sea, I had learned to love the people and to long for their welfare in every way, the beautiful but deadly poppy was being grown in many a fertile valley. Nearly all the travelers one met on the road carried among their impedimenta a long opium pipe. In every inn where we stayed at night the monotonous scrape, scrape, scrape of the bowl of the opium pipe got on one's nerves. In the market villages the dried juice of the poppy was the chief article of trade, for a bowl of the juice was worth a cartload of maize, or many cartloads of coal. With two such bowls a man could marry off a daughter, or purchase a little slave girl. Opium was at the very center of the market trade and of the farmers' crops.

"Two years have gone by, and surely a more dramatic change was never seen in the whole world. A Manchu viceroy, whose name, Hsi-liang, deserves to be remembered and honored by all who love humanity the whole world over, was appointed to govern the sister provinces of Yunnan and Kweichow. He set himself to stamp out the growth of opium from Yunnan. At first it was considered that his orders were like those which had been issued from time immemorial by mandarins of all grades. To the great surprise of everybody, H. E. Hsi-liang showed himself in deadly earnest, and the people soon found out his word had to be obeyed.

"When in Tonkin I first came across the effects of the new policy. The Annamites have largely taken to opium smoking, followed in this by some even of the French officers, if common report be true. Yunnan supplied Tonkin with opium. Now there is consternation in Tonkin because this supply has ceased. The officials who govern the colony are wondering what to do. At Hokow, the frontier town of China, where there is a branch of the Chinese Imperial Customs, I was informed by the Englishman in charge there that there is absolutely no opium coming down. The trade, as far as they know it, has entirely ceased.

"Coming up the wonderful railway which the French have nearly finished building, the train passed through several fertile valleys where formerly much opium was grown. Now there was not a trace of it to be seen. Where formerly there was opium, now field after field was beautiful with rich crops of beans, wheat, and mustard, from which the Chinese extract a very fine oil.

"Reaching the city of Yunnan Fu, we entered by the South Gate, which is one of the finest gates in all the provincial cities of China. Here on the sides of the long archway under the city wall were hung thousands of opium pipes which had been delivered up by former smokers. I found out afterwards that on all the walls of the six gateways of the city similar sights are to be seen.

"Gone are the fields of poppy in their lovely but terrible beauty. Gone is the opium trade from the markets. Absent are the pipes which the travelers used to carry. The monotonous scrape, scrape, scrape, which got on one's nerves in the inns at night, has ceased. The long lines of horses are still to be seen, but they are not carrying the boxes of poison to distant markets. Surely in this twentieth century the world is face to face with a great miracle. I raise my hat in honor to the man whose enlightened policy has wrought this change, even though it be accompanied by suffering and loss on the part of some.

"If Yunnan represents China and Hsiliang represents the government, then this empire is in dead earnest in this great struggle. Those people whose hearts are on the side of those struggling to be free should rally to the side of a great nation now engaged in such a desperate fight. The welfare of four hundred million at stake! Surely all heaven looks on and blesses this struggle. Shall we stand aside? Shall we not in helping the Chinese in this their hour of great crisis be really found to have been helping the Christ?"

THE PORTFOLIO

Stanley and the Bible

I passed my apprenticeship in African travel while traversing the maritime region—a bitter school—amid rank jungles, fetid swamps, and fly-infested grasslands, during which I encountered nothing that appeared to favor my journey. My pack and riding animals died, my porters deserted, sickness of a very grievous nature thinned my numbers; but, despite the severe loss I sustained, I struggled through my troubles.

In the matter of religion, I doubt whether I had much improved (during the preceding years of trial and adventure). Had this stirring life amongst exciting events continued, it is probable that I should have drifted away from the thoughts of religion.

Years of indifference and excitement have an unconscious hardening power, and I might have lapsed altogether; but my training in the world of politics, of selfish hustling, of fierce competition, stopped in time, for on commencing the work of my life, my first journey into Africa, I came face to

face with nature, and nature was the means, through my complete isolation, of recalling me to what I had lost by long contact with the world.

I had taken with me my Bible. My sicknesses were frequent, and during my first attacks of African fever I took up the Bible to while away the tedious, feverish hours in bed. Though incapacitated from the march, my temperature being constantly at 105° F., it did not prevent me from reading, when not light-headed. I read Job and then the Psalms.

Solitude taught me many things. The Bible, with its noble and simple language, I continued to read with a higher and truer understanding than I had ever before conceived. Its powerful verses had a different meaning, a more penetrative influence, in the silence of the wilds. I came to feel a strange glow while absorbed in its pages, and a charm peculiarly appropriate to the deep melancholy of African scenery.

When I laid down the book, the mind commenced to feed upon what memory suggested. Then rose the ghosts of bygone yearnings, haunting every cranny of the brain with numbers of baffled hopes and unfulfilled aspirations. Here was I, only a poor journalist, with no friends, and yet possessed by a feeling of power to achieve! How could it ever be? Then verses of Scripture rang iteratingly through my mind as applicable to my own being, sometimes full of promise, often of solemn warning.

Alone in my tent, unseen of men, my mind labored and worked upon itself, and nothing was so soothing and sustaining as when I remembered the long-neglected comfort and support of lonely childhood and boyhood. I flung myself on my knees, and poured out my soul utterly in secret prayer to Him from whom I had been so long estranged — to him who had led me here mysteriously into Africa, there to reveal himself and his will. I became then inspired with fresh desire to serve him to the utmost, that same desire which in early days in New Orleans filled me each morning and sent me joyfully skipping to my work.

As seen in my loneliness, the Bible reminded me that, apart from God, my life was a bubble of air, and it bade me remember my Creator. When that vast, upheaved sky and mighty circumference of tree-clad earth or sere downland marked so emphatically my personal littleness, I felt often so subdued that my black followers might have discerned, had they been capable of reflection, that Africa was changing me.

From the Autobiography of Henry M. Stanley.

Mengo Hospital, Uganda

. . . Long before I had come out here I had known of the work that was being done in Uganda, and I felt particularly anxious to see it. I have been greatly interested in my stay in British East Africa, where the problems are totally different. British East Africa is a country which will be, I feel sure, more and more a country for settlers, and where, in the highlands particularly, attention must be paid to the settler element in the population. Here you have a peculiarly intelligent native race which has already developed a very interesting culture of its own, a culture both political and social. And the great work must of necessity be to try to help that race onward, and to try to do it in a practical fashion, and to do it so that the doing of it shall be primarily a benefit to the race, and secondly a benefit to your own people, from whom you come. Dr. Cook, I am able to corroborate you right away from my experience this morning. You spoke of the fact that you give your services free to help the natives without giving preference to the creed of the men and women to whom you came out. I have just come from the Roman Catholic Mission, and one of the things that they spoke to me especially about was the way in which you and your fellow-doctors here had come right over and rendered any service you could to them whenever they were in need.

And, as I said there, the target of evil is broad enough for all good men to shoot at instead of at one another. I always welcome heartily when I see those who are striving for the advancement of righteousness, even in different ways, helping one another so far as they can. . . . I have the very strongest feeling as to the good that is being done by the medical missionary. There must be some visible fruit in the life and work of the man who preaches if his preaching is going to have a very great effect upon those to whom he preaches. That visible fruit can be shown in many different ways, and one of the most efficient ways of showing it is by just such work as is being done in connection with this building, which it will naturally be a source of peculiar pride to myself to have my name associated with, and which I now take pleasure in declaring to be open.

From address by ex-President Roosevelt at opening of the new "Roosevelt Block" of the Mengo Hospital, December 21, 1909.

THE BOOKSHELF

Fifty-three Years in Syria. By Henry H. Jessup, D.D. New York: Fleming H. Revell Co. 2 vols. Price, $5.00 net.

Dr. Jessup's book is a history of the mission founded in Syria by the American Board ninety years ago, when Fiske and Parsons were sent out as pioneers. In 1870 the mission came under the direction of the Presbyterian Board. Dr. Jessup himself reached Beirut in 1856. His sympathetic appreciation of the earlier missionaries and of those with whom he came to be associated is as charming as anything in the book. This is advertised by the publishers as an autobiography. In one sense it is, for the book reveals to us a character which cannot fail to win the respect and admiration of all readers. It could not be otherwise, for every one in Syria and America who knows Dr. Jessup loves him. But the aim of the writer was to give us a living picture of missionary work in Syria, as illustrated in the daily lives of the missionaries, the life and character of the warring races of the country, the wonderful political changes which have transformed the Turkish empire, and most of all as illustrated in the experience of those who have come under the influence of the gospel of our Lord Jesus Christ. The book is a storehouse of facts for all who are interested in the progress of the kingdom of God, in the history of the Turkish empire, or in the theory of missions, and is enlivened by many anecdotes and incidents which appeal to all readers. Sixty-five illustrations add much to the interest of the book.

The most important work which has been done by the Syrian mission has been the translation of the Holy Scriptures into the Arabic language and its circulation throughout the Moslem world. Some of the most interesting and important statements in Dr. Jessup's book are those which tell of his experience in dealing with Moslem inquirers. There have been more conversions among Mohammedans in Syria than in any other part of the Turkish empire, all of them since the translation of the Scriptures into Arabic.

We have also the story of the founding and growth of the Syrian Protestant College, opened in Beirut in 1866, which, though independent, was founded by missionaries and has always been in full sympathy with them. It is now practically a university.

Syria has been a storm center in the political world ever since the mission was founded, and one of Dr. Jessup's earliest experiences was in the terrible massacres of 1860, which are graphically described in his book. Incidentally in this connection he brings out the fact that the American missionaries, with no political ends in view, have always been messengers of mercy and peace

to the oppressed and distrusted people of Syria, and are respected and trusted alike by all races, as well as by the representatives of the foreign Powers who are constantly intervening in the affairs of Turkey. GEORGE WASHBURN.

China and the Far East. Clark University Lectures. Edited by George H. Blakeslee. New York: Thomas Y. Crowell & Co. Pp. 455. Price, $2.00 net.

This book is an assemblage of twenty-two addresses delivered at Clark University in connection with the completion of its second decade. The lectures were arranged by the department of history under the headship of Prof. George H. Blakeslee, who edits and introduces the volume. The subject is dealt with from well-nigh every practical, not to say possible, point of view, and in each case by one who is an expert at the point of view from which he speaks. The list of lecturers includes university professors, diplomats, economists, missionaries, and other authorities in matters both civil and military. Sixteen of the twenty-two lectures relate to China, and three each to Korea and Japan. At least four of the chapters have a decided missionary complexion, and it will be of interest to our readers to know that the authors of three of them have been, or now are, identified with the American Board. The "History of Christian Missions in China" is given by Prof. Harlan P. Beach, of Yale University, formerly one of the Board's missionaries in that country. While affirming it as a recognized fact that modern Protestant missions are the foremost educational and moral force from which recent changes in China have resulted, he does not consider the history of Christian missions in that country complete without making full account of what has been done by other branches of the Christian Church in earlier times. The lecture on the "New Learning of China" is by Dr. D. Z. Sheffield, by whom the American Board continues to be ably represented in active missionary work. He regards the new learning in China, not as something revolutionary by which the ancient lore of that country is to be entirely supplanted, but rather as a fresh, living growth to be grafted upon certain roots of the old. There was an ethical content in the teaching of the ancient Chinese sages which needs the teaching of Christianity to conserve and bring to fruitfulness. The address upon the "Progress of Religious Education in China" is by Prof. Edward C. Moore, of Harvard University, a Corporate Member of the American Board who served nine years on the Prudential Committee, for three years as its chairman. Much to his surprise and rather reluctantly, Professor Moore found himself forced to the conclusion, as the result of personal research and observation, that the only education in China really worthy of the name was that introduced and carried on by the Christian missionaries. The chapter on "Religious Conditions in Korea" is by a missionary of the Presbyterian Board in that country. The volume as a whole is a distinct contribution to historical study.

My Life in China and America. By Yung Wing, B.A., LL.D. New York: Henry Holt & Co. Pp. 268. Price, $2.00 net.

This book has been widely, at considerable length, and on the whole quite favorably reviewed in American periodicals and dailies. It is a "frank, straightforward autobiography" of a Chinese, who, though educated in the best of American institutions, was not denationalized at heart, but ever remained a Chinese patriot, ready to make any sacrifice for the good of his native country. For Dr. Yung's American training was, in his mind, but a necessary step to the modernizing of China, especially along educational lines. All through his college days at Yale the "lamentable condition of China was before (his) mind constantly and weighed upon (his) spirits." How he fulfilled this patriotic purpose is most interestingly told. The story of this man is an account in a way of the struggle on the part of Western-trained Chinese to establish an up-to-date educational system in China, and send young Chinese

to America at the expense of the Chinese government.

The book should exert a wholesome influence upon all open-minded Anglo-Saxons prone to believe in their superiority over the Oriental. To quote from another review, Yung Wing's "unwavering patriotic work for his native country, his steady honesty of purpose and life, his abhorrence of anything savoring of graft, which he found so prevalent in China, his great life work in founding and fostering the Chinese Educational Commission, that stand out strong in this modestly told life story," are a moral tonic to the best of Westerners, and a stimulus to the faith of all who look for the moral and spiritual transformation of China.

Yung Wing got his start in the Morrison Mission School at Macao, and seems glad to give honor to the missionaries for this fact. He speaks especially of Samuel R. Brown, William Allen Macy, and Peter Parker, the two last named American Board missionaries.

The book throws some interesting side lights upon Chinese life and customs, great men like Li Hung Chang, the Taiping Rebellion, and the influences, good and evil, that bear upon the throne in these days of the modernization of China. It should be read with a good map. Its English diction and style could put many of us "natives" to shame. The book is well worth reading, as representing the new forces at work in old China. E. F. B.

OTHER BOOKS RECEIVED

"Do It to a Finish," by Orison Swett Marden. New York: Thomas Y. Crowell & Co. Pp. 60. Price, 30 cents net. "The Fundamentals: A Testimony." Vol. I. Seven chapters by different writers. Chicago: Testimony Publishing Co. Paper, pp. 126. Compliments of two Christian laymen. Free to ministers, theological students, etc. "The Christian Pastor in the New Age," by Albert Josiah Lyman. Lectures delivered at Bangor Theological Seminary. New York: Thomas Y. Crowell & Co. Pp. 184. Price, $1.00 net. "A New Heaven and a New Earth," by Charles Brodie Patterson. New York: Thomas Y. Crowell & Co. Pp. 285. Price, $1.25 net. "Christian Unity in Effort," by Frank J. Firth. Philadelphia: J. B. Lippincott Co. Pp. 273. Price, $1.50 net. "Introduction to Christian Missions," by Thomas Cary Johnson. Richmond: Presbyterian Committee of Publication. Second edition. Pp. 220.

THE CHRONICLE

DEPARTURE

April 22. From St. John, New Brunswick, Miss Diadem Bell, returning to the West Central African Mission.

ARRIVALS IN THIS COUNTRY

February 24. At New York, Miss Fidelia Phelps, of the Zulu Branch of the South African Mission.

March 2. At New York, Mrs. Minnie L. Sibley, of the Marathi Mission.

Under this same date in last month's issue, the arrival of Mrs. Charles T. Sibley, of the Philippine Mission, was chronicled. We take occasion herewith to apologize to all concerned for the error which was occasioned by mistaking Mrs. Sibley, of the Philippines, for Mrs. Sibley, of India.

March 23. At Boston, Rev. and Mrs. James C. Perkins, of the Madura Mission.

March 26. At Boston, Miss Mary A. C. Ely, of the Eastern Turkey Mission.

MARRIAGE

January 12. At Jeur, near Ahmednagar, India, by Rev. S. V. Karmarkar, Rev. A. S. Hiwale to Miss Taibai Patole.

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After five years of study in the United States, including graduation from Bangor Theological Seminary, Mr. Hiwale, who is known widely in New England, has returned to his native land and married the Indian Christian girl to whom he was en-

gaged before leaving home. In this marriage he refused to conform to many of the customs of his people, who ordinarily make great display at heavy cost at such ceremonies. After a quiet and inexpensive wedding in a crowded church, Mr. and Mrs. Hiwale went to Satara, where he will labor in association with Rev. Mr. Lee, as an evangelist at large. Satara has a population of 40,000, and in this and surrounding districts there will be abundant opportunity for large service.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Auburn, West Cong. ch.	2 00	
Bangor, First Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Bath, Miss Susan F. Drummond, deceased,	2,000 00	
Bethel, Cong. ch.	25 00	
Brewer, 1st Cong. ch.	16 17	
Brooks, Cong. ch.	6 00	
Frankfort, Cong. ch.	1 00	
Garland, Cong. ch.	4 00	
Jackson, Cong. ch.	13 00	
Kenduskeag, Cong. ch.	4 00	
Mechanic Falls, Cong. ch.	3 00	
Millinocket, 1st Cong. ch.	5 00	
Milltown, Cong. ch.	13 00	
Norridgewock, Cong. ch.	18 30	
Phillips, Cong. ch.	6 00	
Poland, Cong. ch.	1 25	
Portland, State-st. Cong. ch., 375; F. Southworth, for work in China 100; Friend, 10,	485 00	
Riverside, Cong. ch.	1 75	
South Brewer, 2d Cong. ch. Ladies' Miss. Circle,	5 00	
Vassalboro, Cong. ch.	1 25	
West Minot, Union Cong. ch.	5 00	
Woolwich, Cong. ch.	4 00	
York Village, 1st Cong. ch.	14 00	2,858 72

New Hampshire

Berlin, Cong. ch.	23 25	
Derry, 1st Cong. ch.	4 50	
Dover, Elisha R. Brown,	5 00	
East Alstead, Cong. ch.	1 65	
Enfield, Rev. Albert I. Hill,	2 00	
Manchester, South Main-st. Cong. ch.	34 26	
North Conway, 1st Cong. ch.	35 24	105 90
Legacies. — Derry Village, Mrs. Sarah N. Barker, by Cassius S. Campbell, Ex'r, add'l,	187 39	
Francestown, Susan L. Dodge, by Flora A. D. Atwood, Ex'x,	31 50	218 89
		324 79

Vermont

Brattleboro, Center Cong. ch.	75 00	
Bristol, 1st Cong. ch.	4 04	
Chelsea, Cong. ch., toward support Rev. C. W. Young,	10 16	
Duxbury, Cong. ch., toward support Rev. John X. Miller,	10 00	
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow,	8 00	
Townshend, Cong. ch.	8 00	
Whiting, Cong. ch.	5 00	
Woodstock, Cong. ch.	40 00	160 20

Massachusetts

Andover, Friends,	5 00	
Attleboro, 2d Cong. ch.	35 89	
Attleboro Falls, Central Cong. ch.	24 65	
Auburndale, Cong. ch.	52 00	
Boston, Central Cong. ch. (Jamaica Plain), 200; Mt. Vernon Cong. ch., 25; French Evan. Cong. ch., 12; Old South Cong. ch., 2; E. Everett Holbrook, 5,	244 00	
Bradford, 1st Cong. ch.	45 00	
Burlington, Cong. ch.	5 00	
Cambridge, Pilgrim Cong. ch.	38 63	
Centerville, South Cong. ch.	13 00	
Charlemont, 1st Cong ch., for Pao-ting-fu,	20 00	
Chelsea, 1st Cong. ch.	68 66	
Chiltonville, Cong. ch.	5 00	
Concord, Trin. Cong. ch.	68 77	
Dedham, 1st Cong. ch., toward support Rev. Cyrus A. Clark,	7 00	
Douglas, James H. Dudley,	1 00	
Grafton, Cong. ch., toward support Rev. E. C. Partridge,	53 41	
Granby, Cong. ch.	15 60	
Harvard, Cong. ch.	6 00	
Holland, Cong. ch., Rev. Francis S. Child,	50 00	
Kingston, Mayflower Cong. ch.	16 75	
Leominster, Francis A. Whitney,	15 00	
Linden, Cong. ch.	5 00	
Lowell, Highland Cong. ch., Cash, 25; Lidwin Bernier, for Adana, 5,	30 00	
Lunenburg, Cong. ch.	5 12	
Middleboro, Central Cong. ch.	1 00	
Milford, Cong. ch.	147 59	
Milton, 1st Cong. ch., 29.11; East Cong. ch., 10,	39 11	
Monson, G. E. Fuller,	10 00	
New Marlboro, Cong. ch.	12 60	
Newton, Eliot Cong. ch.	100 00	
Newton Center, 1st Cong. ch., 459.72; Horace S. Cousens, 1,	460 72	
Newton Highlands, Cong. ch., add'l,	1 00	
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. F. Tucker,	303 57	
North Attleboro, Oldtown Cong. ch.	27 00	
North Reading, Union Cong. ch.	23 65	
Packardville, S. Alice Collis, for Aruppukottai,	25 00	
Pepperell, Cong. ch.	25 53	
Quincy, Finnish Cong. ch.	5 00	
Salem, Tab. Cong. ch.	275 55	
Sharon, Mrs. C. L. Perry, for Adana,	2 00	
Somerville, Broadway Cong. ch., 52.93; Highland Cong. ch., 21.17,	74 10	
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	175 00	
South Sudbury, Memorial Cong. ch.	100 00	
Springfield, 1st Cong. ch., 150.64; Hope Cong. ch., toward support Rev. B. F. Matthews, 106.88; Olivet Cong. ch., 21.60; Thank-offering, 30,	309 12	
Sturbridge, 1st Cong. ch.	1 00	
Taunton, East Cong. ch.	9 46	
Townsend, Cong. ch.	12 54	
Turners Falls, 1st Cong. ch.	9 10	
Upton, 1st Cong. ch.	32 80	
West Groton, Cong. ch.	30 00	
Westhampton, Cong. ch.	33 00	
West Hawley, Cong. ch., for Pao-ting-fu,	4 15	
West Springfield, 1st Cong. ch., of which Mrs. Ada Southworth, 5,	91 00	
Winchendon, North Cong. ch.	58 18	
Winchester, 2d Cong. ch.	10 00	
Woburn, North Cong. ch.	50 00	
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 1,100; Plymouth Cong. ch., to const., with previous donations, Edward F. Mann, George E. Blake, John S. Gould, Roy M. Burgess, Irwin P. Dorwood, and Wm. E. Prouty, H. M., 55.71,	1,155 71	4,644 96

Less.— Lynn, Item acknowledged in February *Herald* returned, 20 20

4,624 76

Legacies.— Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16 00
Braintree, Henry A. Johnson, by L. H. H. Johnson, Ex'r, 500 00
Brockton, Mary E. Perkins, by Mary A. S. Hinckley, Ex'x, 500 00
Enfield, J. B. Woods, by Frances W. Kimball, Trustee, add'l, 80 00
Springfield, Mrs. Cynthia F Hobart, 4,800; Mrs. Roxalana C. Kibbe, by H. W. Bosworth, Ex'r, 300, 5,100 00
Worcester, Charlotte L. Goodnow, by Luther Conant, Ex'r, add'l, 3,000 00—9,196 00

13,820 76

Rhode Island

Newport, John R. Leslie, 39 90
North Scituate, Friend of missions, 1 50——41 40

Legacies.— Providence, Rev. Thomas Laurie, D.D., add'l, for education of Armenians in Turkey, 650 00

691 40

Young People's Societies

MAINE.— Madison, Y. P. S. C. E. 5 00
NEW HAMPSHIRE.— Hillsboro, Y. P. S. C. E. 2 00
MASSACHUSETTS.—Amherst, 1st Y. P. S. C. E., 14; Franklin, Y. P. S. C. E., for Harpoot, 10; Lowell, 1st Y. P. S. C. E., for Adana, 15; Melrose, Orthodox Y. P. S. C. E., for Mt. Silinda, 15; South Framingham, Grace Y. P. S. C. E., toward support Rev. R. S. M. Emrich, 25; West Boylston, Y. P. S. C. E., for Ing-hok, 5, 84 00

91 00

Sunday Schools

MAINE.— Bass Harbor, Mt. Desert Cong. Sab. sch. 5 00
VERMONT.— South Royalton, Cong. Sab. sch., for catechist, Madura, 20 00
MASSACHUSETTS.— Boston, Immanuel-Walnut-av. Cong. Sab. sch., 25; Chicopee, 1st Cong. Sab. sch., for work in Micronesia, 2.95; Sandwich, Cong. Sab. sch., 2.25; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 24.23; Springfield, 1st Cong. Sab. sch., toward support Dr. C. D. Ussher, 136.41; do., Faith Cong. Sab. sch., 12.45; West Boylston, Cong. Sab. sch., for Ing-hok, 10; Worcester, Bethany Cong. Sab. sch., Class No. 3, for Pang-Chuang, 15, 228 29

253 29

MIDDLE DISTRICT

Connecticut

Avon, Cong. ch. 12 00
Bridgeport, 2d Cong. ch. 98 06
East Windsor, 1st Cong. ch., for native preacher, Turkey, 106 00
Fairfield, Cong. ch. 50 00
Hartford, 1st Cong. ch., 520.65; Friend, 100, 620 65
Madison, 1st Cong. ch. 19 40
Mansfield, 2d Cong. ch. 2 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 111.29; 3d Cong. ch., 13.75, 125 04
Milford, 1st Cong. ch. 78 59
Montville, 1st Cong. ch. 10 00
Naugatuck, 1st Cong. ch. 100 00
New Haven, Grand-av. Cong. ch. 40 00
Salisbury, Cong. ch. 38 42
Shelton, Cong. ch. 33 25
Southport, J. H. Perry, 5 00
Stamford, Long Ridge Cong. ch. 5 00
Thomaston, Cong. ch. 26 85
West Haven, 1st Cong. ch. 100 10
Winsted, 1st Cong. ch. 47 11
———, Friend, 400 00
———, Friend, 100 00—2,017 47

Legacies.— Bridgeport, Edward Sterling, by Edw. W. Marsh, Ex'r, add'l, 3 82
Clinton, Julia A. Taylor, by Chas. R. Marvin, Ex'r, 482 50——486 32

2,503 79

New York

Bangor, Cong. ch. 24 21
Black Creek, Cong. ch. 7 20
Brooklyn, ch. of Pilgrims, 15; Chas. A. Clark, 5, 20 00
Deansboro, Cong. ch. 15 10
Fairport, A. M. Loomis, 10 00
Flushing, Evelyn Tyndall, for Pang-Chuang, 30 00
Greene, 1st Cong. ch. 27 25
Kiantone, Cong. ch. 13 00
Lima, Thank-offering, 10 00
Moravia, Carrie L. Tuthill, 100 00
Morrisville, Cong. ch. 20 50
Newark Valley, Cong. ch. 23 50
New York, Margaret B. Monahan, 100; D. S. Bennet, for village schools, Vadala, 100; Harriet S. Niles, 17.50, 217 50
Owego, Cong. ch. 8 00
Perry Center, Cong. ch. 34 18
Saratoga Springs, New England Cong. ch. 32 00
Syracuse, Plymouth Cong. ch., 63.78; Geddes Cong. ch., 31.58; do., H. A. Flint, 25, 120 36
Westmoreland, Cong. ch. 26 60——739 40

New Jersey

Haworth, 1st Cong. ch. 2 25

Pennsylvania

Berwyn, J. C. Newcomb, 15 00
Fountain Springs, Cong. ch. 3 00
Pittsburg, 1st Cong. ch. 50 00
Scranton, Plymouth Cong. ch., Thomas Eynon, 10 00
Wallingford, C. W. Pearson, 3 00——81 00

Ohio

Chillicothe, Plymouth Cong. ch. 6 00
Cleveland, Bethlehem Cong. ch., 22.13; J. B. Merriam, toward support Rev. A. B. DeHaan, 50, 72 13
Columbus, 1st Cong. ch. 111 00
Lyme, Cong. ch. and Sab. sch. 21 72
Newton Falls, Rev. H. A. N. Richards, 10 00
North Fairfield, Cong. ch. 8 10
Oberlin, 2d Cong. ch. 92 00
Painesville, 1st Cong. ch. 15 10
Sandusky, 1st Cong. ch. 9 86
Shandon, Cong. ch. 26 70
Springfield, Mr. and Mrs. J. Frank Pettigrew, for Pang-Chuang, 7 50
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Central Cong. ch., 37.02; Washington-st. Cong. ch., 19.94, 178 96
Windham, 1st Cong. ch. 15 38——574 45

Maryland

Baltimore, Associate Cong. ch. 103 50

District of Columbia

Washington, 1st Cong. ch., 640; Plymouth Cong. ch., 11.55, 651 55

Georgia

Shady Grove, Cong. ch. 1 00

Florida

Avon Park, Union Evan. Cong. ch. 23 43
Interlachen, Cong. ch. 3 80——27 23

Young People's Societies

CONNECTICUT.— Millington, Y. P. S. C. E., 3; Old Lyme, 1st Y. P. S. C. E., 10, 13 00
NEW YORK.— Camden, 1st Jun. Y. P. S. C. E., 5; Newark Valley, Y. P. S. C. E., 5; Schenectady, Pilgrim Y. P. S. C. E., 4, 14 00
OHIO.— Oak Hill, 1st Jun. Y. P. S. C. E. 5 00

32 00

Sunday Schools

CONNECTICUT.—Groton, Cong. Sab. sch., 10.81; Simsbury, Cong. Sab. sch., 10, 20 81
NEW YORK.—Berkshire, Cong. Sab. sch., for school in Marsovan, 30; Deansboro, Cong. Sab. sch., 9, 39 00
PENNSYLVANIA.—Taylor, Welsh Cong. Sab. sch. 12 00
OHIO.—Cleveland, Bethlehem Cong. Sab. sch. 1 63
73 44

INTERIOR DISTRICT

Tennessee

Knoxville, Pilgrim Cong. ch. 10 35

Alabama

Thorsby, Union Protestant Cong. ch. 7 43

Indiana

Fort Wayne, Plymouth Cong. ch. 10 00
Hammond, 1st Cong. ch. 3 00
Ontario, Cong. ch. 3 15——16 15

Oklahoma

Perkins, Cong. ch. 6 50

Illinois

Champaign, Hale A. Johnston, 10 00
Chicago, Warren Cong. ch., 51.71; Bowmanville Cong. ch., 16.05; St. Paul Cong. ch., 10.66, 78 42
Clifton, Cong. ch. 1 71
DeWitt, 1st Cong. ch. 12 00
Edelstein, Cong. ch., for Aruppukottai, 10 00
Evanston, 1st Cong. ch. 79 00
Lawn Ridge, Cong. ch., for Aruppukottai, 10 00
McLean, Cong. ch., Rev. J. C. Myers, 10 00
Metropolis, Cong. ch. 5 00
Moline, Harry Ainsworth, 5 00
Oak Park, Mrs. Sarah C. Adams, 25 00
Princeton, 1st Cong. ch. 63 85
Rockford, 2d Cong. ch. 32 25
Shabbona, Cong. ch. 15 91
Speer, Cong. ch., for Aruppukottai, 10 00
Springfield, 1st Cong. ch. 28 64
Sterling, 1st Cong. ch. 24 15
Sycamore, 1st Cong. ch. 70 71
Wayne, Cong. ch. 17 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 150 00
Woodburn, Cong. ch. 8 51——667 15
Legacies.—Aurora, Rev. Henry Rohland, by Chas. A. Bucks, for work in Africa, 100 00
Cambridge, H. G. Griffin, add'l, 10 00——110 00
777 15

Michigan

Chase, Cong. ch. 1 00
Covert, 1st Cong. ch. 10 00
Detroit, Brewster Cong. ch. 6 25
Freeland, Rev. B. D. Snook, 4 00
Grand Ledge, Cong. ch. 9 25
Kalamazoo, 1st Cong. ch. 39 00
Memphis, Cong. ch. 3 00
Otsego, Cong. ch. 25 95
Owosso, Mrs. Julia F. Sharts, In memory of Rev. D. R. Sharts, 19 00
Union City, Cong. ch. 11 11
Vanderbilt, Cong. ch. 5 00——133 56

Wisconsin

Amery, Cong. ch. 24 00
Lake Geneva, 1st Cong. ch. 20 95
Madison, 1st Cong. ch. 7 25
Platteville, Cong. ch. 83 60
Prescott, Cong. ch. and Sab. sch. 20 77
Rosendale, 1st Cong. ch., to const. REV. ROBERT F. MERRITT, H. M. 50 00——206 57

Minnesota

Anoka, Cong. ch. 11 50
Faribault, Cong. ch. 64 21
Lake City, Cong. ch. 17 50
Mentor, Cong. ch. 1 00
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 177.78; 1st Cong. ch., Cyrus Northrop, toward support Rev. John E. Merrill, 50; Pilgrim Cong. ch., 27.07, 254 85
Northfield, Friend, 25 00
Rochester, Cong. ch. 78 17
Sauk Rapids, 1st Cong. ch. 11 00
Sherburn, Cong. ch. 5 00
Spring Valley, 1st Cong. ch. 12 00
St. Paul, Olivet Cong. ch., Merriam Park, toward support native teacher, Hulakegh, 60 60
Winona, 1st Cong. ch. 25 00——565 83

Iowa

Alexander, Cong. ch. 12 15
Eldora, Chas. McKeen Duren, 50 00
Gowrie, Cong. ch. 21 60
Grinnell, Miss L. M. Craig, for Ing-hok, 30 00
Minden, 1st Cong. ch. 10 00
Van Cleve, Cong. ch. 11 25
Webster City, through Miss Jessie A. McMurray, toward support Rev. A. B. DeHaan, 20 00
——, Friend, 2 00——157 00

Missouri

Dawn, Welsh Cong. ch. 20 00
Kansas City, 1st Cong. ch., Emeline L. Chandler, of which 30 for Adana, and 6.78 for Aruppukottai, 36.78; Mary E. Watkins, for Adana, 30, 66 78
St. Louis, Fountain Park Cong. ch., 22.40; Reber-pl. Cong. ch., for Harpoot, 15; Mrs. H. T. Ferriss, 2.50, 39 90——126 68

North Dakota

Carrington, Mr. Boyd, 2 00
Hankinson, Cong. ch. 15 00
Northwood, Cong. ch. 12 30
Oberon, Cong. ch. 2 76——32 06

South Dakota

Beresford, 1st Cong. ch. 15 00
Bryant, Union Cong. ch. 6 00
Canton, 1st Cong. ch. 23 02
Chamberlain, Cong. ch. 11 00——55 02
Less.—Frankfort, Item acknowledged in November *Herald*, returned, 200 00

Nebraska

Ainsworth, Cong. ch., 43.16; Friend, 78.42, 121 58
Bertrand, Cong. ch. 12 00
Cambridge, 1st Cong. ch. 12 28
Camp Creek, Cong. ch. 10 01
Cowles, Cong. ch. 7 00
Hastings, 1st Cong. ch., 200; 1st Ger. Cong. ch., 20, 220 00
Lincoln, Zion Cong. ch., a conference of Brethren, of which for Africa, 50, China, 50, Japan, 50, Turkey, 50, India, 75, 275; Nettie Cropsey, for Mt. Silinda, 30, 305 00
Milford, 1st Cong. ch. 14 35
Wescott, Cong. ch. 6 00——708 22
Legacies.—Beatrice, Asher Miller, by L. M. Upson, Ex'r, add'l, 99 90
808 12

Kansas

Alton, Cong. ch., Lucy F. Braden, for Adana, 30 00
Athol, 1st Cong. ch. 20 00
Emporia, 1st Cong. ch. 104 00
Great Bend, 1st Cong. ch. 53 75
Hutchinson, Cong. ch. 5 00
Westmoreland, Cong. ch. 5 00——217 75

Colorado

Castle Rock, Ruth Ragan, for Aruppukottai, 12 00
Fruita, Ger. Cong. ch., Konrad Olment, Sr. 2 00

Wellington, 1st Cong. ch. 5 00——19 00

Young People's Societies

ALABAMA.—Beloit, Union Y. P. S. C. E., for work in Turkey, 2 00
ILLINOIS.—Chicago, St. Trinity Y. P. S. C. E., 2; Lagrange, Y. P. S. C. E., 25; Steger, Y. L. M. C., for Mt. Silinda, 2.50, 29 50
MINNESOTA.—Minneapolis, Minnehaha Y. P. S. C. E., for Adana, 2; St. Paul, People's Y. P. S. C. E., 25, 27 00
NEBRASKA.—Clay Center, 1st Y. P. S. C. E., 5; Cowles, Union Y. P. S. C. E., 5; Scribner, Y. P. S. C. E., for Adana, 15; Sutton, 1st Y. P. S. C. E., 5, 30 00
88 50

Sunday Schools

LOUISIANA.—Manchester, Cong. Sab. sch. 2 50
WISCONSIN.—Plymouth, Cong. Sab. sch. 14 00
MINNESOTA.—St. Paul, Pacific Cong. Sab. sch. 15 89
IOWA.—Sheldon, 1st Cong. Sab. sch. 15 00
NORTH DAKOTA.—Gardner, Cong. Sab. sch. 5 19
SOUTH DAKOTA.—Canton, Cong. Sab. sch., 5.31; Chamberlain, Cong. Sab. sch., 1, 6 31
NEBRASKA.—Ainsworth, Cong. Sab. sch. 11 25
70 14

PACIFIC DISTRICT

Washington

Granite Falls, Cong. ch. 7 00
Richmond, Cong. ch. 7 00
Seattle, Oak Lake Cong. ch. 1 00
Shelton, Mrs. S. M. Eells, 2 50
Spokane, Mrs. Amelie F. Chittenden, 46.86; Thomas H. Brewer, 5, 51 86
Steilacoom, Oberlin Cong. ch. 17 50——86 86

Oregon

Portland, Pilgrim Cong. ch., for work in Micronesia, 2 00

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Ceres, Cong. ch. 8 00
Ferndale, Cong. ch. 20 00
Porterville, Cong. ch. Miss. Soc. 10 00
Rohnerville, Cong. ch. 10 00
San Diego, Ella I. Cutting, 10 00
Santa Barbara, 1st Cong. ch. 58 35——188 35
Legacies.—Los Angeles, Mrs. Esther Jenkins, 33 34
221 69

Alaska

Wales, Eskimo Cong. ch. 5 00

Young People's Societies

CALIFORNIA.—Riverside, Senior Y. P. S. C. E., for Tarsus, 50; Sierra Madre, Y. P. S. C. E., for Ing-hok, 40, 90 00

Sunday Schools

ARIZONA.—Prescott, 1st Cong. Sab. sch. 27 76
WASHINGTON.—Moxee Valley, Cong. Sab. sch., for Aruppukottai, 10; Seattle, Beacon Hill Cong. Sab. sch., 8.23, 18 23
CALIFORNIA.—Alturas, Cong. Sab. sch. 2 12
48 11

MISCELLANEOUS

China

Shansi, Rev. Watts O. Pye, 10 00

Turkey

Trebizond, Rev. and Mrs. L. S. Crawford, 15 00

Woman's Medical Mission, Jaffna

For salary of Dr. Curr and expenses of Miss Patten, 420 91

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,681 32
For native helper for Dr. Ruth P. Hume, 75 00
For running expenses, Capron Hall, 227 00
For house for evangelistic work at Hsi Chi, 125 00
For household grant, Osaka, 37 50
For Ahmednagar Hospital, 125 00
For tile roof for Central Hindu Girls' School, 450 00
(From Puritan Cong. ch., Brooklyn, N. Y.) 20 00
(From Plymouth Cong. ch., Syracuse, N. Y.) 25 00
(From Manhattan Cong. ch., New York, N. Y.) 44 89
(From 1st Cong. ch., Buffalo, N. Y.) 50 00–13,860 71

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 6,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 733 85
20,594 56

Additional Donations for Special Objects

MAINE.—Brunswick, Bowdoin College Christian Association, for native worker, care Rev. R. A. Hume, 100; Eliot, Cong. ch., for work, care Rev. J. P. Jones, 15, 115 00
NEW HAMPSHIRE.—Exeter, Miss E. J. Merrill, through Miss M. A. Proctor, of which 5 for orphans, care Miss C. Shattuck, and 10 toward rebuilding Kessab church, care Miss E. M. Chambers, 15 00
VERMONT.—Newbury, Harriet E. Keyes, toward building new church, Yozgat, care Rev. J. L. Fowle, 5 00
MASSACHUSETTS.—Boston, Mt. Vernon Cong. ch., Friend, for work, care Rev. C. R. Hager, 200; do., Mt. Vernon Chinese Sab. sch., for church repairs, care do., 50; do., Mrs. Elbridge Torrey (Dorchester), for hospital, care Dr. H. N. Kinnear, 25; Bridgewater, Central-sq. Cong. ch. Girls' Club, for use of Rev. J. X. Miller, 5; Brockton, Mrs. A. C. Keith, for Chinese student, care Mrs. Henry P. Perkins, 20; Cambridge, 1st Cong. ch. Young People's Alliance, for pupil, Harpoot, 37; Gloucester, Trinity Cong. ch., Reuben Brooks, for work, care Dr. C. T. Sibley, 10; do., do., Mary Brooks, for work, care Rev. R. F. Black, 5; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial Fund, for work, care Rev. C. A. Nelson, 22.30; Lincoln, Cong. ch., toward rebuilding churches for survivors of Armenian massacres of 1909, 25; Newton Highlands, Cong. ch., Rev. Roy B. Guild, for student, care Rev. T. D. Christie, 25; Northampton, Mina E. Wood, for bed in hospital, care Dr. F. F. Tucker, 18; South Framingham, Grace Cong. ch., friends, for pupil, care Mrs. R. S. M. Emrich, 25; Townsend, Stanley and Donald Fessenden, for student, care Rev. E. H. Smith, 10, 477 30
RHODE ISLAND.—Providence, Dorothea and Hans Moore, through the Ministering Children's League, for Chinese orphan, formerly care Miss J. E. Chapin, 25 00
CONNECTICUT.—East Hartford, South Cong. ch., for work, care Rev. B. K. Hunsberger, 8; Green's Farms, Cong. ch., Friend, for work, care Rev. W. P. Elwood, 21; Hartford, Mrs. John W. Cooke, for The Annie Tracy Riggs Hospital, 25; do., Mrs. E. C. Russ, 10, and the Misses Camp, 10, both for do., 20; Meriden, Miss L. B. Pierson and friends, for medical student, care Mrs. F. D. Wilder, 50; Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 10; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 415; do., Mrs. Agnes W. Heermance,

for hospital, care Dr. F. F. Tucker, 38; Newington, Agnes W. Belden, 5, and Julia M. Belden, 5, both for hospital, care Dr. H. N. Kinnear, 10; Plantsville, Cong. Sab. sch., for school, care Rev. L. S. Crawford, 7.67; Suffield, Four young people, for Bible-reader, care Rev. J. P. Jones, 36, 640 67

NEW YORK.—Brooklyn, ch. of the Pilgrims, for native preacher, care Rev. E. Fairbank, 30; do., A friend of Africa, for work, care A. J. Orner, 25; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Buffalo, 1st Cong. ch., O. F. Swift, for work, care Dr. George C. Raynolds, 25; Canandaigua, Friends, through Helen I. Root, for pupil, care Miss S. R. Howland, 5; Carthage, Mrs. Sarah L. Woodin, for work, care Rev. E. H. Smith, 2; Jamestown, Adella G. Underwood, for pupil, care Miss Ruth M. Bushnell, 15; New York, Broadway Tab. Chinese Sab. sch., for work, care Rev. C. R. Hager, 25; do., through Rev. Alden H. Clark, for Union Training School Building Fund, care Rev. Alden H. Clark, 95; do., D. S. Bennett, for village school, care Rev. E. Fairbank, 50; North Collins, Hill Cong. Sab. sch., for work, care Miss Diantha L. Dewey, 11.20; Poughkeepsie, Mrs. Harriet W. Winslow, for the Annie Tracy Riggs Memorial Hospital, 250; do., Edmund P. Platt, for work, care Rev. H. M Irwin, 175; Sherburne, O. A. Gorton, for work, care Rev. W. N. Chambers, 75; Warsaw, Cong. ch., Member, for student, care Dr. D. Z. Sheffield, 30, 816 20

NEW JERSEY.—Montclair, Almond L. Clark, for Union Training School Building Fund, care Rev. Alden H. Clark, 2; Newark, Frances L. Smith, for use, Rev. L. S. Crawford, 10, 12 00

PENNSYLVANIA.—Ardmore, Mrs. Chas. H. Ludington, for pupil, care Dr. T. D. Christie, 40; Lansdale, Lizzie S. Bruner and brother, for work, care Miss Daisie P. Gehman, 10, 50 00

OHIO.—Oberlin, Oberlin Shansi Memorial Asso., of which 62.50 for native helper, care Rev. P. L. Corbin, and 800 toward current expenses and repairs of academy buildings, Shansi, 862.50; do., Rev. A. H. Currier, for hospital, care Dr. H. N. Kinnear, 4; do., William, John, and Lewis Davis, through Rev. W. B. Forbush, for the Davis cot in hospital, Shansi, care Rev. P. L. Corbin, 15; Oxford, Mary E. Woodin, for hospital, care Dr. H. N. Kinnear, 20, 901 50

MARYLAND.—Baltimore, Mrs. Jane B. Moore Bristor, for orphans, care Miss A. C. Salmond, 200 00

TENNESSEE.—Nashville, Sarah Scoggins, for pupil, care Miss Martha Wiley, 10 00

ALABAMA.—Talladega, Carrie E. Parkhurst, for pupils, care Rev. J. E. Abbott, 60 00

INDIANA.—South Bend, 1st Presb. Y. P. S. C. E., for student, care Rev. G. G. Brown, 10 00

ILLINOIS.—Chicago (Rogers Park), 1st Cong. Sab. sch., for native helper, care Rev. L. S. Gates, 5; do., Summerdale Y. P. S. C. E., for roof for Edgar B. Wylie School, 15; Elgin, 1st Cong. Sab. sch., for work, care Rev. A. E. LeRoy, 10; Joliet, Mrs. R. E. Barber, for hospital, care Dr. H. N. Kinnear, 3; Wheaton, College Cong. ch., for native helper, care Dr. F. F. Tucker, 14.75; ——, Friend, for work in Japan, 1, 48 75

MICHIGAN.—Detroit, through Rev. W. B. Forbush, for cots in hospital, Shansi, care Rev. P. L. Corbin, 30; Kalamazoo, Friend, for use of Miss Mary L. Matthews, 6, 36 00

MINNESOTA.—Elk River, Meadow Vale Mi. Soc., for pupil, care Miss E. M. Atkins, 5; Minneapolis, Pilgrim Cong. ch., H. N. Leighton, for mission school, care Rev. H. K. Wingate, 50; do., 5th-av. Y. P. S. C. E., of which 5 for Bible-woman, care Miss Emily Hartwell, and 10 for pupils, care Miss E. M. Atkins, 15; do., Miss S. H. Kingman, for Miss Abbott's Home for Widows, Bombay, 30; St. Paul (Merriam Park), Olivet Cong. ch., for work, care Rev. J. E. Merrill, 10, 110 00

IOWA.—Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30 00

MISSOURI.—Kansas City, D. C. Alexander, for native worker, care Rev. G. S. Eddy, 30; do., Anna M. White, for use of Dr. C. D. Ussher, 10, 40 00

NORTH DAKOTA.—Carrington, Cong. Sab. sch., Prof. McMillan's class, for Bible-woman, care the Misses Wyckoff, 1; Grand Forks, Friend, for use of Mrs. M. M. Webster, 2, 3 00

NEBRASKA.—Lincoln, Nettie Cropsey, for hospital, care Dr. H. N. Kinnear, 15; McCook, Ger. Cong. ch., Member, of which 10 for work, care Miss J. L. Graf, and 15 for orphans, care Rev. G. P. Knapp, 25, 40 00

KANSAS.—Council Grove, Rev. and Mrs. Geo. A. Chatfield, for Bible-woman, care Rev. C. R. Hager, 8.50; Emporia, 1st Cong. ch., for work, care Rev. R. A. Hume, 6; Independence, Cong. ch., Friend, for hospital, care Dr. H. H. Atkinson, 1.50, 16 00

WASHINGTON.—Fairbanks, Cong. Sab. sch., The Laura F. Austin class, for pupil, care Rev. E. H. Smith, 5; Seattle, Mrs. J. F. Pike, for pupil, care Mrs. M. L. Sibley, 10, 15 00

OREGON.—Portland, Pilgrim Cong. ch., for hospital fund, care Rev. R. S. Stapleton, 15 00

CALIFORNIA.—Fruitvale, J. Edward Warren, for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 5; Lordsburg, Wm. Linderman, for student, care Rev. C. R. Hager, 25; Mills College, Mills College, for Batticotta College, Ceylon, 50; Porterville, Cong. ch., for use of Dr. H. H. Atkinson, 183, 263 00

CANADA.—Ontario, Oxenden, Thomas Baldwin, for native helper, care Rev. E. H. Smith, 30 00

TURKEY.—Erzroom, Y. P. S. C. E., of which 15 for orphan, care Mrs. B. K. Hunsberger, and 15 for Bible-woman, care Rev. C. R. Hager, 30 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For scholarships, care Miss M. L. Daniels,	10 00	
For pupil, care Miss Emily R. Bissell,	15 00	
For work, care Rev. J. P. Jones,	10 00	
For use of Dr. Harriet E. Parker,	20 00	
For work, care Rev. Mark Williams,	10 00	65 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For school for deaf, care Miss Charlotte R. Willard,	100 00	
For work, care Rev. R. A. Hume,	7 50	
For use of Miss E. M. Chambers,	1 00	
For use of Rev. E. B. Haskell,	5 00	
For pupil, girls' school, Diong-loh,	15 00	128 50

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For the Doshisha Building Fund,	1,000 00	
For the Annie Tracy Riggs Memorial Hospital,	100 00	
For use of Miss C. R. Willard,	50 00	1,150 00
		5,357 92
Donations received in March,		42,145 18
Legacies received in March,		10,794 45
		52,939 63

Total from September 1, 1909, to March 31, 1910. Donations, $397,672.66; Legacies, $96,795.95 = $494,468.61.

Jaffna General Medical Mission

MASSACHUSETTS.—Amesbury, Main-st. Cong. Sab. sch. 25 00

Work in the Philippines

NEW YORK.—New York, K. 300 00

Ruth Tracy Strong Fund

For Expense

MASSACHUSETTS.—Newton Highlands, Cong. ch., Rev. Roy B. Guild, 5 00